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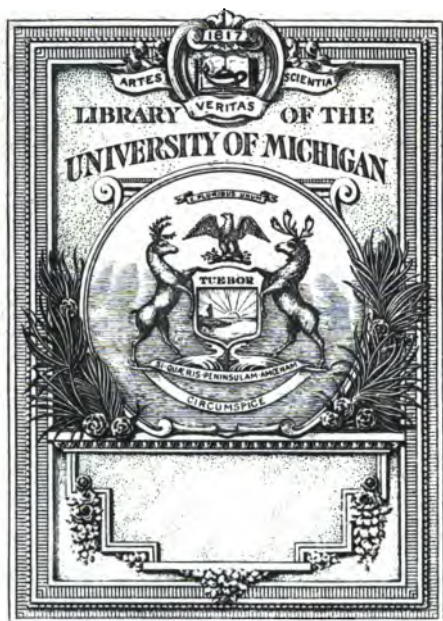
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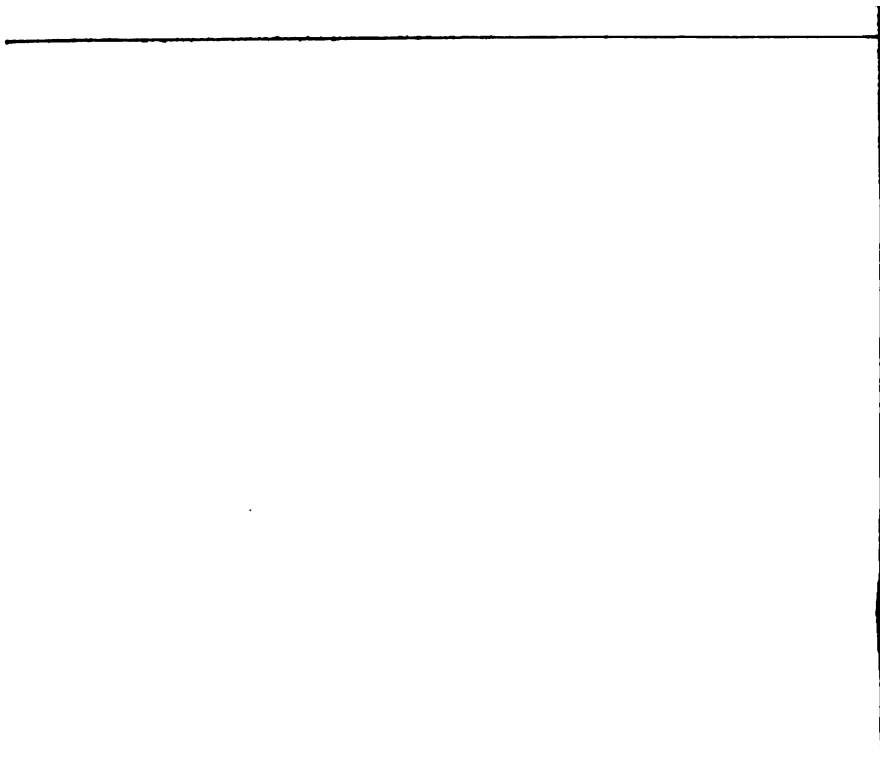
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*Die Iovis 28. Aug. 1645.*

**I**T is this day Ordered by the Lords in Parliament assembled, That Mr *Gillespie* who preached yesterday before their Lordships in the Abbey Church *Westminster*, it being the day of the publique Fast, is hereby thanked for his great paines hee took in the said Sermon : And desired to print and publish the same, which is only to be done by Authority under his hand.

*Io. Brown Cleric. Parliament.*

---

I appoint *Robert Bostock* to Print this Sermon.

**GEO. GILLESPIE.**



# A SERMON

PREACHED

Before the Right Honourable  
the House of

LORDS,

In the Abbey Church at *Westminster*, upon  
the 27<sup>th</sup>. of *August*. 1645.

Being the day appointed for solemn and  
publique Humiliation.

*whereunto is added*

A BROTHERLY EXAMINATION  
Of some Passages of Mr *Colemans* late Printed  
Sermon upon *Iob* 11. 20. In which hee hath  
endeavoured to strike at the root of all  
Church-Government.

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By *George Gillespie* Minister at *Edinburgh*.

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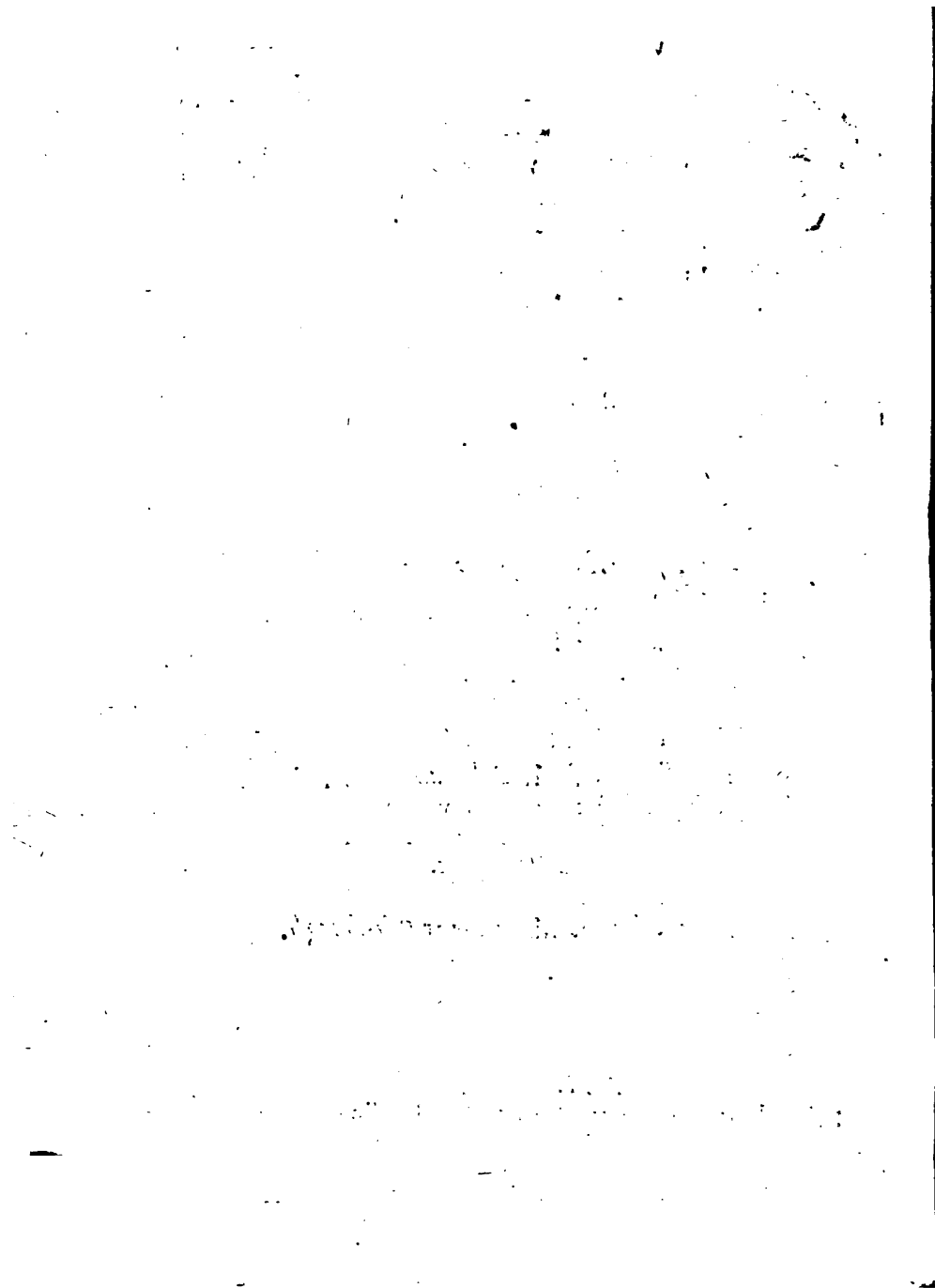
Hieron. in Epitaphio Fabiola:

*Alie sunt leges Cesarum, alie Christi: aliud Papinianus, aliud Paulus no-  
ster precipit.*

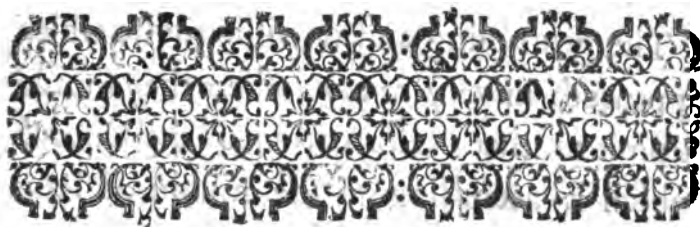
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LONDON,

Printed for ROBERT BOSTOCK dwelling in *Pauls*  
Church-yard at the sign of the Kingshead, 1645.







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BV  
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TO  
THE CHRISTIAN  
READER.



Have in this Sermon applied  
my thoughts toward these three  
things ; 1 The soul-ensnaring  
Errour of the greatest part of  
men, who choose to themselves  
such a way to the kingdom of Heaven as is  
broad, and smooth, and easie, and but little  
or nothing at all displeasing to flesh and  
blood; like him that tumbled downe upon  
the grasse and said *utinam hoc esset laborare.*

2 The

mm

## To the Reader.

2 The grumbling and unwillingnesse which appeareth in very many, when they should submit to that Reformation of the Church which is according to the minde of Iesus Christ; like them that said to the Seers, See not; and to the Prophets, Prophecy not unto us right things; speak unto us smooth things; and againe, Let us break their bands asunder, and cast away their cords from us. 3 The sad and desolate Condition of the Kingdome of Scotland, then calling for our prayers and teares, and saying, Call me not Naomi (pleasant) call me Marah (bitter) for the Almighty hath dealt very bitterly with me. Wee were pressed out of measure, above strength, and had the sentence of death in our selves, that wee should not trust in our selves, but in God which raiseth the dead; Who delivered us from so great a death, and doth deliver, in whom we trust that he will yet deliver us; Our Brethren also helping together by Prayer for us, that for the mercy

Isa. 30. 10.

Psal. 123.

Ruth. 1. 20.

2 Cor. 1. 8, 9.

1 Th. 5. 11.

## To the Reader.

ey bestowed on us by meanes of the prayers  
of many, thanks may be given by many on our  
behalse. The Lord liueth, and blessed be our rock, Psal. 18. 46.  
and let the God of our salvation bee exalted. Hee  
is our God, and wee will prepare for him an ha- Exod. 15. 2.  
bitation; our Fathers God, and wee will exalt  
him. Blessed bee the Lord God the God of Is- Psal. 72. 18, 19.  
rael, who only doth wondrous things: and blessed  
bee his glorious Name for ever, and let the whole  
earth bee filled with his glory. Scotland shall yet  
be a Crowne of glory in the hand of the Lord, Isa. 62. 3, 4.  
and a royall Diademe in the hand of our God,  
and shall bee called Hephzi-bah and Beulah. Ezech. 16. 63.  
Only let us remember our euill wayes, and  
be confounded, and never open our mouth  
any more because of our shame, when the  
Lord our God is pacified toward us. Now  
are both Kingdoms put to a triall, whether  
their Humiliations be filiall, and whether  
they can mourne for sinne more then for  
Iudgement. And let us now heare what  
the

## To the Reader.

the Spirit speaketh to the Churches, and not turne againe to folly. New provocations, or the old unrepented, will create new woes; therefore *sinne no more, lest a worse thing* come unto us.

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### Typographicall Faults.

PAGE 1. Text *where*, read, when. pag. 2. lin. 5. *judge* read purge. pag. 3. marg. *Brightman*, read, Broughton. pag. 8. lin. penult. *yet few*, read, yet fewer, pag. 7. lin. 28. *tell*, read, till, pag. 25. lin. 20. *nor*, read, not, pag. 30. lin. 30. *non*, read, not, pag. 33. marg. *Et infra Iosa*, read, Et infra. Ipsa, pag. 37. marg. *form*, read, from.

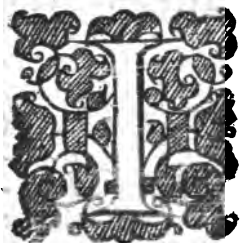
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A S E R M O N Preached before the Right  
Honourable the House of P E E R S,  
at a late Solemn *Faſt*.

MALACHI 3. 2.

*But who may abide the day of his coming, and who ſhall  
ſtand where he appeareth? For he is like a Refiners  
fire, and like Fullers Sope.*



If you ask, *Of whom ſpeaketh the Prophet* Acts 8. 34.  
*this, of himſelf or of ſome other man?* It  
is answered, both by Chriſtian and  
Jewiſh Interpreters: The Prophet ſpeak-  
eth this of Chriſt, the Meſſenger of the  
Covenant, then much longed and looked  
for by the people of God, as is maniſeſt  
by the preceding Verſe: And as it was  
fit that *Malachi* the laſt of the Prophets ſhould ſhut up the old  
Teſtament with clear promiſes of the coming of Chriſt (which  
you finde in this, and in the following Chapter) ſo he takes the  
rather occaſion from the corrupt and degenerate eſtate of the  
Prieſts at that time (which he had mentioned in the former  
Chapter) to hold forth unto the Church the promiſed Meſſiah,  
who was to come unto them to purifie the ſons of *Levi*.

But if you ask again, of what coming or appearing of Chriſt, The meaning  
doth the Prophet ſpeak this? Whether of the firſt, or of the laſt, ſearched.  
B

## A Sermon Preached before the

last, or of any other? The answer of Expositors is not so unanimous. Some understand the last coming of Christ in the glory of his Father, and holy Angels, to judge the quick and the dead. This cannot stand with Vers. 34. *He shall purifie the sons of Levi, and judge them, &c.* But at the last judgement it will be too late for the sons of *Levi* to be purified and purged; or for *Juda* and *Jerusalem* to bring offerings unto the Lord, as in the dayes of old.

Others understand the first coming of Christ; and of these, some understand his Incarnation, or appearing in the flesh: Others take the meaning to be of his coming into the Temple of *Jerusalem*, to drive out the buyers and sellers; at which time all the City was moved at his coming. This Exposition hath better grounds then the other, because the coming of Christ (here spoken of) did not precede, but soon follow after the Ministry of *John Baptist*; and therefore cannot be meant of our Saviours Incarnation, but rather of his appearing with power and authority in the Temple. But this also falleth short, and neither expresseth the whole, nor the principall part of what is meant in this Text: For how can it be said, that the Prophecy which followeth, Vers. 3, 4. (which is all of a peece with Vers. 2.) was fulfilled during Christs appearing and sitting in the Temple of *Jerusalem*? Or how can it be conceived, that the offerings of *Juda* and *Jerusalem* were pleasant to the Lord at that time, when the Gentiles were not, and the Jews would not be brought in, to offer unto the Lord an offering in righteousness? So that whether we understand by *Juda* and *Jerusalem*, the Jewish Church, or the Christian; this thing could not be said to be accomplished, while Christ was yet upon earth. And in like manner, whether we understand by the sons of *Levi*, the Priests, and Levites of the Jews, or the Ministers of the Gospel, it cannot be said that Christ did in the dayes of his flesh purifie the sons of *Levi*, as Gold and Silver.

I deny not, but the Lord Jesus did then begin to set about this work. But that which is more principally here intended, is Christs coming and appearing in a spirituall, but yet most powerfull and glorious manner, to erect his Kingdom, and to gather

gather and govern his Churches, by the Ministry of his Apostles and other Ministers, whom he sent forth after his Ascension.

Of this coming he himself speaketh, *Matth. 16. 28. Verily I say unto you, There be some standing here which shall not taste of death, till they see the Son of man coming in his Kingdom.* *Mark 9. 1.* addeth with power. Neither was that all. He did not so come at that time, as to put forth all his power, or to do his whole work. He hath at divers times come, and manifested himself to his Churches. And this present time is a time of the revelation of the Son of God, and a day of his coming. We look also for a more glorious coming of Jesus Christ, before the end be; *For the Redeemer shall come unto Sion, and turn away ungodliness from Jacob.* And he shall destroy Antichrist with the brightness of his coming, *2 Thes. 2. 8.* In which place the Apostle hath respect to *Isai. 11. 4.* where it is said of Christ, *The rod of Jesse, with the breath of his lips shall he slay the wicked.* There withall, you have the Churches tranquillity, the filling of the earth with the knowledge of the Lord, and the restoring of the dispersed Jews, as you may read in that Chapter. Some have observed (which ought not passe without observation) that the Chaldee Paraphrase had there added, the word *Romilus*, *He shall slay the wicked Romilus*: Whereupon, they challenge *Arias Montanus* for leaving out that word to wipe off the reproach from the Pope. However, the Scriptures teach us, that the Lord Jesus will be revealed mightily, and will make bare his holy Arm, as well in the confusion of Antichrist, as in the conversion of the Jews, before the last judgement, and the end of all things.

By this time you may understand what is meant in the Text, by the day of Christs coming, or *coming in*, as the Septuagints read, meaning his coming or entering into his Temple, mentioned in the first Verse: By which Temple, *Jerome* upon the place, rightly understandeth the Church, or spirituall Temple.

When this Temple is built Christ cometh into it, to fill the house with the cloud of his glory, and to walk in the midst of the seven Golden Candlesticks. The same thing is meant by his

## A Sermon Preached before the

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appearing. *When he appeareth*, saith our Translation: *When he shall be revealed*, saith the Chaldee: Others read, *When he shall be seen*, or *in seeing of him*. The originall word I finde used to expresse more remarkable, divine, and glorious sights, as Gen. 16. 13. *Have I also here looked after him that seeth me?* Gen. 22. 14. *In the mount of the Lord it shall be seen*. From this word had the Prophets the name of *Seers*, 1 Sam. 9. 9. And from the same word came the name of *Visions*, 2 Chro. 26. 5. *Zechariah, who had understanding in the visions of God*.

Now but what of all this, might some think? If Christ come, its well: -He is the desire of all Nations. O but when Christ thus cometh into his Kingdom among men with power, and is seen appearing with some beams of his glory; *Who may abide, and who shall stand*, saith the Text? How shall sinners stand before the Holy One? How shall dust and ashes have any fellowship with the God of Glory? How shall our weak eyes behold the Sun of Righteousnesse, coming forth like a Bridegroom out of his Chamber? Did not Ezekiel fall upon his face at the appearance of the likenesse of the glory of the Lord? Did not Isaiah cry out, *Wo is me, for I am undone, for mine eyes have seen the King, the Lord of Hosts?*

Ezekiel 1. 28.

Isaiah 6. 5.

But why is it so hard a thing to abide the day of Christs coming, or to stand before him when he appeareth in his Temple? If you ask of him as Joshua did, *Art thou for us, or for our adversaries?* He will answer you, *Nay, but as a Captain of the Hosts of the Lord, am I now come*. If you ask of him, as the Elders of Bethlehem asked of Samuel (while they were trembling at his coming) *Comest thou peaceably?* He will answer you as Samuel did, *Peaceably*. What is there here then to trouble us? Doth he not come to save, and not to destroy? Yes, to save the Spirit, but to destroy the flesh. He will have the heart blood of sin, that the soul may live for ever. This is set forth by a double metaphor: One taken from the Refiners fire, which purifieth metals from the dross. The other, from the Fullers sope; others read, the Fullers grasse, or the Fullers herb. Some have thought it so hard to determine, that they have kept into the Translation, the very Hebrew word *Borish*.

Jerome.

Joshua 5. 13.

14.

2 Sam. 16. 4, 5.



*Jerome* tells us, that the Fullers herb which grew in the marish In *Jer. 2. 2.* places of *Palestina*, had the same vertue for washing and making white, which nitre hath. Yet I suppose, the Fullers sope hath more of that vertue in it, then the herb could have. However, it is certain that *Borish* cometh from a word which signifieth to make clean: And that is here meant, whereby a Fuller taketh away the filthy spots of a Garment, and maketh it white and clean, according to that, *Mark 9. 3. His raiment became shining, exceeding white as snow: So as no Fuller on earth can white them.* 773

But to whom will Christ thus reveal himself? And who are they whom he will refine from their dross, and wash from their filthinesse? That we may know from the two following Verses. He is not a Refiners fire to those that are *reprobate silver*, and *Jer. 6. 30.* 9 can never be refined: Neither is he as Fullers sope to those whose spot is not the spot of his children. Nay, Christ doth not thus lose his labour: But he refineth and maketh clean the sons of *Levi*, also *Judah* and *Jerusalem*. This (I doubt not to aver) doth principally belong to the Jews, for to them pertain the promises, saith the Apostle, and the naturall branches shall be *Rom. 9. 4.* grafted into their own Olive-tree. *Rom. 11. 24.* But it belongeth also to us Gentiles, who are cut out of the wilde Olive-tree, and are grafted into the good Olive-tree. God hath perswaded *Isaiah* to dwell in the Tents of *Sem*: And so we are now the *Judah* and *Jerusalem*, and our Ministers, the sons of *Levi*. Gods own Church and people, even the best of them have need of this Refiners fire, and of this Fullers sope.

And so much for the scope, sence, and coherence of the Text. The generall Doctrine which offereth it self to us from the words, is this:

*The way of Christ, and fellowship with him, is very difficult and Disputing to our sinfull nature: And is not so easie a matter as most men imagine.* Doctrine 1.

First of all, this doth clearly arise out of the Text. As when the people said to *Joshua*, God forbid that we should forsake the Lord, Proved first from the Text. *Josh. 24. 16.* B 3 Lord,

## A Sermon Preached before the

- Lord, to serve other gods. Joshua answered, Ye cannot serve the Lord, for he is an holy God, he is a jealous God. Just so doth the Prophet here answer the Jews, when they were very much desiring and longing for the Messiah, promising to themselves comfort, and peace, and prosperity, and the restoring of all things according to their hearts desire, if Christ were once come. Nay, saith the Prophet, not so: Who may abide the day of his coming, and who shall stand when he appeareth?*
2. From other Scriptures. Secondly, Other Scriptures do abundantly confirm it. The Doctrine of Jesus Christ was such as made many of his Disciples say, *This is a hard saying, who can hear it?* And from that time many of them *went back, and walked no more with him.* A young man, a ruler, who came to him with great affection, was so cooled and discouraged at hearing of the crosse, and selling of all he had, that he went away sad and sorrowfull. The Apostles themselves having heard him say, that, *It is easier for a Camel to go thorow the eye of a needle, then for a rich man to enter into the Kingdom of God;* They were exceedingly amazed at this Doctrine, saying, *Who then can be saved?* As for his life and actions, they were such, that not onely did the *Gadarens* beseech him to depart out of their coasts; but his own friends and kinsfolks were about to lay hold on him; for they said, *He is beside himself.* His sufferings were such, that all his Disciples did forsake him, and went away every man to his own home again. And what shall be the condition of those that will follow him? If we will indeed be his Disciples, he hath forewarned us to sit down first, and count our cost. He hath told us, It will cost us no less then the bearing of the crosse, the forsaking of all, yea, (which is hardest of all) the denying of our selves: We must even cease to be our selves, and cannot be his, except we leave off to be our own. And what shall the world think of us, all this while? Know ye not, (saith James) that the friendship of this world is enmity with God? Whosoever therefore will be a friend of the world, is the enemy of God. Let no man deceive himself, saith Paul: If any man among you seem to be wise in this world, let him become a fool, that he may be wise. What do ye think now? Are not all these hard sayings for flesh and blood to hear? I might adde much more of this kinde. But
- Thirdly,

## Right Honourable House of LORDS.

7

Thirdly, Thus it must be, to set the higher value upon Christ, and upon the lot of Gods children. *Will I offer burnt-offerings to the Lord my God, saith David, of that which doth cost me nothing?* And shall our lines fall to us in pleasant places? Or shall we have a goodly heritage, which doth cost us nothing? How should the preciousness of the Saints portion be known, if we lose nothing that is dear to us, to come by it? *Phil. 3. 7. What things were gain to me, those I counted loss for Christ. Matth. 13. 44, 45, 46. The Kingdom of Heaven is like unto a treasure hid in a field, the which when a man hath found, he hideth, and for joy thereof, goeth, and selleth all that he hath, and buyeth that field. Again, The Kingdom of Heaven is like unto a merchant-man seeking goodly pearls, who when he had found one pearl of great price, he went and sold all that he had, and bought it. Jacobs family must give away all the strange gods, and all their ear-rings also, before they get leave to build an Altar unto the Lord at Bethel. Abraham must get him out of his Countrey, and from his kindred, if he will come unto the Land which the Lord will shew him. Moses must forsake the Court of Egypt, if he will take him to the heritage of Jacob his Father. The Disciples must leave ships, nets, fathers, and all, if they will follow Christ. And as they who come in sight of the South-pole, lose sight of the North-pole: So when we follow Christ, we must resolve to forsake somewhat else, yea, even that which is dearest to us.*

3. From the excellency of Christ.  
2 Sam. 24 24.

Gen. 35. 4

Fourthly, If it were not so, there should be no sure evidence of our closing in Covenant with Christ: For then (and never tell then) doth the soul give it self up to Christ to be his, and closeth with him in a Covenant, when it renounceth all other lovers, that it may be his only. Shall a woman be married to a husband, with the reservation of another lover; or upon condition that she shall ever stay in her fathers house? So the soul cannot be married to Christ, except it not only renounce its bosome-sins, lusts, and Idols; but be content also to part with the most lawfull creature-comforts for his sake. *Forget thine own people, and thy fathers house, saith the Psal. 45. 10. The renouncing of creature-comforts, and a Covenant with Christ,*

4. From the nature of the Covenant.

go hand in hand together, *Isai. 55. 2, 3.* *Nabab* would not make a Covenant with the men of *Jabab-Gilead*, unless they would pluck out their right eyes, intending (as *Josephus* gives the reason) to disable them from fighting, or making war: For the buckler or shield did cover their left eye when they fought, so that they had been hard put to it, to fight without the right eye. This was a cruell mercy in him: But it is a mereifull severity in Christ, that he will make no Covenant with us, except the right eye of the old man of sin in us be put out.

*The Use.*

O then let us learn from all this, how miserably many a poor soul is deluded, imagining as the Jews did, that Christ shall even satisfy their carnall and earthly desires, and that the way of salvation is broad, and easie enough. If the way of Christ be such as you have now heard, then surely they are far from it; who give loose reins to the flesh, as *David* did to *Adonijah*, who have not displeased their flesh at any time, nor said, *Why hast thou done so?* Who do not withhold their heart from any joy, and whatsoever their eyes desire, they keep it not from them: Who are like the wilde Asses used to the wilderness, that snuffeth up the winde at her pleasure; and like the swift Dromedary, traversing her wayes: Who cannot endure to be inclosed into so narrow a Lane, as Ministers describe the way to Heaven to be. These are like fed Oxen, which have room enough in the Meadows, but they are appointed for slaughter; when the labouring Oxen which are kept under the yoke, shall be brought home to the stall and fed there. Was it not so with the rich man and *Lazarus*? Nay, and many of the children of God fall into this same error, of making the way of Christ broader and easier then ever Christ made it, and taking more liberty then ever he allowed. Therefore mark ye well our Saviours words, *Matth. 7. 13, 14.* Enter ye in at the strait gate; for wide is the gate, and broad is the way that leadeth to destruction, and many there be which go in thereat. Because strait is the gate, and narrow is the way which leadeth unto life, and few there be that finde it. There be but few that seek it, and yet few that finde it, but fewest of all that enter in at it.

But

But how doth all this agree with *Marth. 11. 30. My yoke is easie, and my burthen is light*: and *1 John 5. 3. His Commandments are not grievous*? An Objection answered four ways.

I answer. 1. That is spoken to poor souls that are labouring, and heavy loaden; a metaphor taken from Beasts drawing a full Cart, which both labour in drawing, and are weary in bearing. But my Text speaketh to those that are like undantoned Heifers, and like Bullocks unaccustomed to the yoke: The same Christ is a sweet and meek Christ to some; but a sowre and severe Christ to others.

2. Christs yoke is easie in comparison of the yoke of the Law, which neither we, nor our Fathers were able to bear.

3. As Wisdom is easie to him that understandeth, so is Christs yoke easie, and his burthen light to those that are well acquainted with it, and have good experience of it, *Prov. 4. 12, When thou goest, thy steps shall not be straitned, and when thou runnest, thou shalt not stumble*: This is spoken of the way of Wisdom; but he saith, *When thou goest*, not, *When thou beginnest*, or, *when thou encreast*. If thou art but once upon thy progresse, going and running, thou shalt finde the way still the easier, and still the sweeter.

4. Mark Christs own words. Its a yoke though an easie one; and a burthen, though a light one. A yoke to the flesh, but easie to the Spirit: A burthen to the old man; but light to the new man. He poureth in Wine and Oyl into our wounds. Oyl to cherish them, and Wine to cleanse them. He can both plant us as Trees of righteousness, and at the same time lay the Ax to the Root of the old Tree. He will have mercy upon the sinner, but no mercy upon the sin. He will save the soul, but yet so as by fire.

And thus much in generall of the difficulty and hardship of the way of Christ; the great point held forth in this Text, which I have the rather insisted, upon as a necessary foundation for those particulars, which I am to speak of. Were this principle but rightly apprehended, it were easie to perswade you, when we come to particulars.

Some Papists have alledged this Text for their purgatory.

## A Sermon Preached before the

Here is indeed a Purgatory, and a fire of Purgatory; and such a purgatory, that we must needs go thorow it, before we can come to Heaven: But this purgatory is in this world, not in the world to come. The flesh must go through it, and not the soul separated: And it must purge us from mortall, not from veniall sins: And by a spirituall, not a materiall fire.

I will now come to the particulars. Christ is to us as a Refiners fire, and as Fullers Sope, three wayes:

In respect of

{

1. Reformation.

2. Tribulation.

3. Mortification;

Which make not three different senses; but three harmonious parts of one and the same sence.

I begin with *Reformation*, concerning which I draw this Doctrine from the Text.

2. *Doctrine*  
Cleared in  
four branches  
thereof.  
Gualt. hom.  
8. in Malach.  
*Vult enim docere*  
*propheta, veniu-*  
*rum quidem*  
*Christum, sed*  
*Reformatorem*  
*fore, & aserri-*  
*mum divini cul-*  
*rus vindicem.*

*The right Reformation of the Church, which is according to the minde of Jesus Christ, is not without much molestation, and displeasure to mens corrupt nature. It is a very purgatory upon earth: Its like the fire to drossy silver: And like Fullers Sope to slovenly persons, who would rather keep the spots in their Garments, then take pains to wash them out.*

Look but upon one peece of the accomplishment of this prophecy, and by it, judge of the rest. When Christ cometh to *Jerusalem meek, and sitting upon an Asse* (as the Prophet said) all the City is troubled at his coming, *Matth. 21. 5, 10*. When he had but cast out the Buyers and Sellers out of the Temple, the Priests and Scribes begin to plot his death, *Luke 19. 45, 47*. Nay, where Christ and the Gospel cometh, there is a shaking of Heaven and Earth, *Hag. 2. 6*. The lesse wonder, if I call *Reformation* like a Refiners fire. The drosse of a Church is not purged away without this violence of fire.

This is the manner of *Reformation* held forth in Scripture, and that in reference, 1. To Magistrates and States-men. 2. To Ministers. 3. To a people reformed. 4. To a people not reformed.

• In reference to Magistrates and States-men, *Reformation* is a fire

fire that purgeth away the drosse, *Isa. i. 25, 26. And I will turn my hand upon thee, and purely purge away thy drosse, and take away all thy tin.* Here's the Refiners fire: And the Chaldee Paraphrase addeth the Fullers *Borish*. Then followeth, *And I will restore thy Judges as at the first, and thy Counsellors as at the beginning: Afterward, thou shalt be called the City of righteousness, the faithfull City.* Interpreters note upon that place, that no effectuall Reformation can be looked for, till Rulers and Magistrates be reformed; and that therefore the Lord promisseth to purge away the drosse and tin of corrupt Rulers and Judges, and to give his people such Judges and Rulers as they had of old, *Moses, Joshua, the Judges, David, Solomon,* and the like.

In reference to Ministers, the Doctrine is most clear. The next words after my Text, tell you, that this refining fire is specially intended for purifying the sons of *Levi*. The same thing we have more largely, though more obscurely, in *1 Cor. 3. 12. to v. 15.* I do not say, that the Apostle there meaneth onely of times of Reformation: But this I say, that it holdeth true, and most manifestly too, of times of Reformation; and that this is not to be excluded, but to be taken in as a principall part of the Holy Ghosts intendment in that Scripture. He is speaking of the Ministers of the Gospel and their Ministry, supposing alwayes that they build upon Christ, and hold to that true foundation: Upon this foundation *some build gold, silver, precious stones*, that is, such Preaching of the Word, such administration of the Sacraments, such a Church-Discipline, and such a life as is according to the Word, and savoureth of Christ: Others build *wood, hay, stubble*, whereby is meant whatsoever in their Ministry is unprofitable, unedifying, vain, curious, unbecoming the Gospel; for the Ministers of Christ must be purified, not onely from Heresie, Idolatry, Prophanenesse, and the like, but even from that which is frothy and unedifying, which savoureth not of Gods Spirit, but of mans. Now saith the Apostle, *Every mans work shall be made manifest, for the day shall declare it, because it shall be revealed by fire, and the fire shall try every mans work of what sort it is.* The Church shall not al-

*Gualther on the place.*  
*Martyr on the place.*  
*Accessione temporis declarantur. Experimur hodie regi campura que a multis annis latebant. Gualther. Orietur dies, id est, clarior lux veritatis, que omnia protrahet, Tossanus.*  
*Mundus tandem agnoscat vanitatem traditionum humanarum.*

## A Sermon Preached before the

ways be deluded and abused with vanities that cannot profit. A time of Light and Reformation discovereth the unprofitableness of those things wherewith men did formerly please and satisfie themselves. There is a fire which will prove every mans work, even an accurate triall and strict examination thereof according to the rule of Christ : A narrow enquiry into, and exact discovery of every mans work (for so do our Divines understand the fire there spoken of) whether this fiery triall be made by the searching and discovering light of the Word in a time of Reformation, or by Afflictions, or in a mans own Conscience at the hour of death. If by some or all of these trials, a Ministers work be found to be what it ought to be, he shall receive a speciall reward and praise ; But if he have built wood, hay, and stubble, he shall be like a man whose house is set on fire about his ears, that is, He shall suffer losse, and his work shall be burnt, yet himself shall escape, and get his life for a prey, *so as by fire*, that is, So that he can abide that triall and examination, whereby God distinguisheth between sincere ones and Hypocrites ; or, so that he be found to have been otherwise a faithfull Minister, and to have built upon the right foundation.

In the third place, you shall finde *Reformation* to be a refining fire, in reference to a people or Church reformed. *He that is left in Zion shall be called holy*, saith the Prophet, *when the Lord shall have washed away the filth of the Daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof, by the spirit of Judgement, and by the spirit of burning, Isa. 4. 3, 4.* Where you may understand by the filth of the daughters of Zion, their former Idolatries, and such like abominations against the first Table, (which the Prophets call often by the name of filth and pollution) and by the blood of *Jerusalem*, the sins against the second Table. These the Lord promiseth to purge away by the Spirit of Judgement, that is, by a Spirit of Reformation (according to that, *John 12. 31. Now is the judgement of this world, now shall the Prince of this world be cast out :*) Which Spirit of Reformation is also a Spirit of burning ; even as the Holy Ghost is elsewhere called fire, and did come down upon

*Chamier. Pamf.  
Tom. 3. lib. 26.  
cap. 13, 14.*

*Bullinger on  
the place.*

*Matth. 3. 11.*



upon the Apostles in the likenesse of cloven tongues of fire. Acts 2. 3.  
 The spirit of Reformation may be the rather called the Spirit of burning, because ordinarily Reformation is not without tribulation (as we shall hear) and by the voice of the rod doth the Spirit speak to mens consciences. When the Lord hath thus washed away the filthy spots, and burnt away the filthy dross of his Church, then (*Isai. 4. 3.*) she becomes a glory or a praise in the earth, and the promise is, That upon all the glory shall be a defence: But you see she is not brought to that condition, till she go thorow the Refiners fire. It is no easie matter to cast Satan out of a person; How much lesse to cast his Kingdom out of a Land? Another place for the same purpose we finde, *Zeck. 13. 9.* When two parts of the Land are cut off; the remnant which escape, the third part which is *written to life in Jerusalem*, even they must be brought thorow the fire. *I will bring the third part through the fire, saith the Lord, and will refine them as silver is refined, and will try them as gold is tried.* This is the fiery triall of affliction, but the fruit of it is a blessed Reformation to make the Church, as most pure refined gold. *They shall call on my Name, and I will hear them,* that is, they shall no longer worship Idols, but me onely, and they shall offer to the Lord an offering in-righteousnesse, which shall be accepted; And what more? *I will say, It is my people; and they shall say, The Lord is my God:* Behold, a reforming people, and a covenanting people: But he that *bath his fire in Zion, and his furnace in Jerusalem*, doth first refine them, and purifie them. *We are not reformed in Gods account, till the refining fire have purged away our dross, till we be refined as silver is refined, and tried as gold is tried.*

Lastly, In reference to a people not reformed, hear what the Prophet saith, *Jer. 6. 28, 29, 30.* *They are brasie and iron, they are all corrupters: The bellows are burnt, the lead is consumed off the fire, the founder melteth in vain; for the wicked are not plucked away. Reprobate silver shall men call them, because the Lord hath rejected them.* The Chaldee Paraphrase expoundeth it of the Prophets who laboured in vain, and spent their strength for nought, speaking to the people in the Name of the Lord, to

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turn to the Law and to the Testimony ; but they would not turn.

I might draw many *Uses* from this *Doctrine* : but I shall content my self with these few.

First, applica-  
tion to the op-  
posers of Re-  
formation.

Revel. 14. 2.

Gal. 1. 10.

Rom. 8. 7.

Gen. 3. 15.

Prov. 10. 7.

Num. 11. 28.

29. & 12. 1, 2.

2 Chro. 16. 10.

2 Sam. 19. 29.

Jenah 1. 3.

Mark 9. 33, 34,

35.

Gal. 2. 11.

Col. 4. 17.

First of all, it reproveth that contrary Principle which carnal Reason suggesteth : Reformation must not grieve, but please ; it must not break nor bruise, but heal and binde up ; it must be an acceptable thing, not displeasing : it must be *as the voice of harpers harping with their harps*, but not *as the voice of many Waters*, or *as the voice of great thunders*. Thus would many heal the wound of the daughter of Zion slightly, and daub the wall with untempered mortar ; and so far comply with the sinfull humours and inclinations of men, as in effect to harden them in evil, and to strengthen their hands in their wickednesse ; or at least, if men be moralized, then to trouble them no further. Saith not the Apostle, *If I yet pleased men, I should not be the servant of Christ* ? And again, *The carnal minde is enmity against God, and is not subject to the Law of God, neither indeed can be*. So that either we must have a Reformation displeasing to God, or displeasing to men. It is not the right Reformation, which is not displeasing to a *Tobijah*, to a *Sanballat*, to a *Demetrius*, to the earthly-minded, to the self-seeking Politicians, to the carnal and profane. Its but the old enmity between the seed of the Woman and the seed of the Serpent. Nay, what if Reformation be displeasing to good men, in so far as they are unregenerate, carnal, earthly, proud, unmortified ? (For *who can say, I have made my heart clean, I am pure from my sin* ? ) What if a *Jeshua* envie *Eldad* and *Medad* ? What if an *Aaron* and a *Miriam* speak against *Moses* ? What if a religious *Asa* be wroth with the Seer ? What if a *David* will not alter his former judgement, though very erroneous, and will not ( no, not after better information ) have it thought that he was in an errour ? What if a *Jonah* refuse to go to *Nineveh*, when he is called ? What if the disciples of Christ must be taught to be more humble ? What if *Peter* must be reprovved by *Paul* for his dissimulation ? What if *Archippus* must be admonished to attend better upon his Ministry ? What if Christ must

must tell the Angels of the Churches, that he hath somewhat against them? If Reformation displease both evil men, and (in some respect) good men; this makes it no worse then a *refiners fire*; and so it must be, if it be according to the minde of Christ.

Revel. 2 & 3.

My second and chief Application shall be unto you, my Noble Lords. If you be willing to admit such a Reformation as is according to the minde of Christ, as is like the *Refiners fire* and *Fullers Sope*; then, in the Name of the Lord Jesus Christ, (who will say, ere long, to every one of you, *Give an account of thy Stewardship*; for *thou mayest be no longer Steward*) I recommend these three things unto you; I mean, that you should make use of this *refining fire* in reference to three sorts of dross.

2. Application to the Parliament, in 4 Particulars.

Luke 16.2.

1. The dross of *Malignancy*.
2. The dross of *Heresy and Corruption in Religion*.
3. The dross of *Profaneness*.

Touching the first of these, take the wise counsel of the wise man, *Prov. 24.4,5. Take away the dross from the silver, and there shall come forth a vessel for the finer. Take away the wicked from before the King, and his throne shall be established in Righteousness*. Remember also the fourth Article of your solemn League and Covenant, by which you have obliged your selves, with your hands lifted up to the most high God, to endeavour the discovery, triall, and condign punishment of all such as have been or shall be Incendiaries, Malignants, or evil Instruments, by hindering the reformation of Religion, dividing the King from his people, or one of the Kingdoms from another, or making any Faction or Parties among the people contrary to this Covenant. There was once a Compliance between the Nobles of Judah and the Samaritans, which I hope you do not read of, without abominating the thing: You finde it, *Nehem. 6.17, 19. In those days, the nobles of Judah sent many letters to Tobiah, and the letters of Tobiah came unto them. Also (saith Nehemiah) they reported his good deeds before me, and uttered my words to him. But you have also the error of a godly man set before you as a rock to be avoided, 2 Chron. 19.2. Shouldst thou help the ungodly, and love them that hate the Lord? Therefore is wrath upon thee from*

1. Touching connivance at, or correspondence with Malignants.

from before the Lord. I am not to dwell upon this Point : *I speak as to wise men, judge ye what I say.*

2. Touching  
Liberty of Con-  
science.

Prov. 26. 23.  
Jer. 23. 28.

In the second place, think of the extirpation of Heresie, and of unsound dangerous Doctrine, such as now springeth up apace; and subverteth the faith of many. There is no Heretike nor false Teacher, which hath not some one fair pretext or another: But bring him once to be tried by this refining fire, he is found to be *like a potsherd covered with silver drosse. What is the chaff to the wheat, saith the Lord?* and what is the drosse to the silver? If this be the way of Christ which my Text speaketh of, then (sure) that which now passeth under the name of *Liberty of Conscience*, is not the way of Christ. Much hath been written of this Question. For my part, I shall for the present onely offer this one Argument: If *Liberty of conscience* ought to be granted in matters of Religion, it ought also to be granted in matters Civil or Military. But *Liberty of Conscience* ought not to be granted in matters Civil or Military, as is acknowledged: Therefore neither ought it to be granted in matters of Religion. Put the case now there be some well-meaning men (otherways void of offence) who from the erroneous perswasion of their consciences, think it utterly sinfull, and contrary to the Word of God, to take Arms in the Parliaments Service, or to contribute to this present War, or to obey any Ordinance of the Lords and Commons, which tendeth to the resisting of the Kings Forces: Now compare this case with the case of a Socinian, Arminian, Antinomian, or the like: They both plead for *Liberty of Conscience*: They both say, Our conscience ought not to be compelled; and if we do against our Conscience, we sin. I beseech you, how can you give *Liberty of Conscience* to the Heretike, and yet refuse *Liberty of Conscience* to him that is the conscientious Recusant in point of the War? I am sure there can be no answer given to this Argument, which will not be resolved into this Principle. Mens Consciences may be compelled for the good of the State, but not for the glory of God. We must not suffer the State to sink; but if Religion sink, we cannot help it. This is the plain English of it.

When

## Right Honorable House of LORDS.

When I speak against libertie of conscience, it is far from my meaning to advise any rigorous or violent course against such as being found in the faith and holy in life, and not of a turbulent factious carriage, do differ in smaller matters from the common rule. *Let th it d y be darknes, let not God regard it from above, neither let the light shine upon it,* in which it shall be said that the Children of God in *Brittain* are Enemies and persecutors of each other. He is no good Christian who will not say *Amen* to the prayer of Jesus Christ, that all who are his may be one in him. If this be heartily wished, let it be effectually endeavoured. And let those who will choose a dividing way, rather then an Uniting way, bear the blame.

The third part of my Application shall be to stir you up (Right Honorable) to a willing condescending to the settling of Church-Government in such a manner, as that neither ignorant nor scandalous persons may be admitted to the holy Table of the Lord. Let there be in the House of God Fullers sopes to take off those who are *spits in your feasts*, and a refining fire to take away the dross from the silver. *Thou puttest away all the wicked of the earth like dross,* saith *David*. Take away therefore the wicked from before the King of glory; for they shall not stand before him who hateth *all workers of Iniquity*. You see God puts all profane ones in one Categorie, and so should you. There is a like reason against *seven*, and against *seventy* scandals. Or, if you please to make a Catalogue of *seven*, you may, provided it be such as God himself makes in the fifth verse of this Chapter, where *seven* sorts are reckoned forth (as some Interpreters compute) but the last of the *seven*, is generall and comprehensive, *et tñs mñ q'cūq' mñ*, as the Septuagints have it, *and those that fear not me*: those, saith one, who are called in the New Testament *unbelievers* ungodly. *Jerome* noteth upon the place, that though men shall not be guilty of the aforementioned particulars, yet God makes this crime enough, that they are ungodly. Nay I dare undertake to draw out of *Erasmus* himself (the great adversarie) a Catalogue of *seven* sorts of Persons to be kept off from the Lords Table, and such a Catalogue as Godly Ministers can be content with. But of this elsewhere.

Job 3. 4.

Ioh. 17. 21.

3 Touching the restraint of scandalous persons from the Sacrament.

Psal. 119. 119.

Psal. 5. 5.

Gratius. innot. in Mat. 23.

Most horribly hath the Lords Table been prophaned formerly in this Kingdom, by the admission of scandalous persons, God will wink at it no longer: now is the opportunity of Reformation. The Parliament of England (if any State in the world) oweth much to Jesus Christ; and he will take it very ill at your hands if ye do him not right in this. I say do him right, for, alas, what is it to Ministers, it were more for their ease, and for pleasing of the people, to admit all: but a necessity is laid upon us that we dare not do it, and wo unto us, if we do it. And for your part, should you not establish such a rule as may put a difference between the precious and the vile, the clean and the unclean; you shall in so far make the Churches of Christ in a worse condition, and more disabled to keep themselves pure, then either they were of old under Pagan Emperours, or now are under Popish Princes. You shall also strengthen instead of silencing the Objections both of Separatists and Socinians, who have with more then a colour of advantage opened their mouthes wide against some Reformed Churches, for their not exercising of Discipline against scandalous and prophane persons, and particularly for not suspending them from the Sacrament of the Lords Supper. Nay which is yet more, if you should refuse that which I speak of, you shall come short of that which Heathens themselves in their way did make conscience of: for they did interdict and keep off from their holy things all such as they esteemed prophane and scandalous, whom therefore they called *unwashed*, that is, accused or delated persons: In this manner was Alcibiades excommunicate at Athens, and Virginia at Rome: the former recorded by Plutarch, the latter by Livius. I trust God shall

See Mr. Robinsons Apology, cap. 12.

Faustus Socinus wrote a Book to prove that all those in the Reformed Churches of Poland who desire to be truly godly, ought to separate themselves and joyn with the Assemblies who (saith he) are falsely called *Arrians* & *Ebionites*.

One of his arguments is this, because in those reformed Churches there is a great neglect of Church Discipline, whereby it cometh to passe that scandalous persons are admitted to the Lords Table. The same argument is pressed against some Lutheran Churches by Schlichtingius *Disput. pro Sacram. contra Mestnerum. p. 484. Licet vero dolendum sit talia promiscue passim, fieri, & abesse in morum: pejus tamen adhuc est quod mali istis, præter conciones interdum aliquos, quibusdam in locis, nulla adhibeatur medicina, nec rectores Ecclesiarum hac cura teneantur, ut vitia tam late grassantia, disciplina & censura Ecclesiastica, ab ipso Christo & Apostolis instituta coercantur. Unde factum est ut non solum ista peccata, qua leviora videntur, sed etiam alia graviora, puta venustationes, compositiones, ebrietates, scortationes, libidines, &c. inimicitia, rixæ, obreftationes, cades ac bella, diluvio quodam Ecclesiastico inundantur.*

never

never so far desert this Parliament, as that in this particular, Pagan and Popish Princes, Separatists, Socinians and Heathens shall rise up in judgement against you. I am perswaded better things of you, and things that accompany salvation: and, namely, that you will not suffer the Name and Truth of God to be through you blasphemized and reproached.

Do ye not remember the sad sentence against *Eli* and his house, *Because his sons made themselves vile, and he restrained them not*, 1 *Sam.* 3. 13. The Apostle tels us that the Judgement of God abideth not onely those that commit sin, but those also who consent with them: *Rom.* 1. 32. *Aquinas* upon that place saith we may consent to the sins of others two wayes. 1. Directly by counselling, approving, &c. 2 Indirectly, by not hindering when we can. And so did *Eli* consent to the vilenes of his sons, because though he reprovved them he did not restrain them.

There is a Law, *Exod.* 21. 29. *If an ox were wont to push with his horn in time past, and it hath been testified to his owner, and he hath not kept him in, but that he hath killed a man or a woman, the ox shall be stoned, and his owner also shall be put to death.* It could be no excuse to the owner to say, I intended no such thing, and it is a grief of heart to me, that such mischief is done. That which I ayme at, is this. The *Directory* which you have lately established saith, *The ignorant and the scandalous are not fit to receive this Sacrament of the Lords Supper:* and therefore Ministers are appointed to warn all such in the name of Christ, that they presume not to come to that holy Table. It is now desired, that this (which you have already acknowledged to be according to the Word of God and nature of that holy Ordinance) may be made effectual: and for that end that the power of Discipline be added to the power of Doctrine: otherwise you are guilty in Gods sight of not restraining those that make themselves vile.

In the third and last place, I shall apply my Doctrine to the 3 Application  
sons of *Levi*, and that in a twofold consideration. 1 Actively. to Ministers.  
2 Passively.

Actively, because, if we be like our Master, even followers of Jesus Christ, or partakers of his unction, then our Ministry will have not onely light, but fire in it, we must be burning as

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*Ioh. 5. 35.*

*Exar. in Psal.  
104. Cum au-  
diu, ignis est  
minister Dei,  
incensurum il-  
lum putas?  
incendat licet  
sed sanum tu-  
um, id est, car-  
nalia omnia tua  
desideria.  
A & 17. 6.*

well as shining lights; not onely shining with the light of knowledge, and of the Doctrine which is according to Godlinesse, but burning also with zeal for reforming abuses, and purging of the Church from the drosse thereof. Which made *Augustine* to apply tropologically to Ministers that which is said of the Angels of heaven, *Psal. 104. 4. Who maketh his Angels spirits, and his Ministers a flaming fire.* Sathan hath many Incendiaries against the Kingdom of Christ. O that we were Christs Incendiaries against the Kingdom of Sathan. If we will indeed appear zealous for the Lord, let it not seem strange if the Adversaries of Reformation say of us, as they said of the Apostles themselves. *These that have turned the world upside down, are come hither also.* Yet it shall be no grief of heart to us afterward, but peace and joy unspeakable, that we have endeavoured to do our duty faithfully.

Passively also the Application must be made, because the sons of *Levi* must in the first place go through this refining fire themselves, and they most of all other men have need to be and must be refined from their drosse. I find in Scripture that these three things had a beginning among the Priests and Prophets. 1 Sin, error, and scandall beginneth at them. *Jer. 50. 6. Their Shepherds have caused them to go astray.* And *Jer. 23. 15. From the Prophets of Jerusalem is prophaneesse gone out into all the Land.* 2 Judgement begins at them. *Ezek. 9. 6. Slay utterly old and yong, and begin at my sanctuary.* 3 The Refining work of Reformation beginneth or ought to begin at the purging and refining of the sons of *Levi*. So you have it in the next words after my Text; and *2 Chron. 29. 4, 5. &c.* where *Hezekiah* beginneth his Reformation at the sanctifying of the Priests and Levites. But as it was then in *Judah*, its now in *England*, some of the sons of *Levi* are more upright to sanctifie themselves then others. The fire that I spake of before will prove every man and his work.

I am sorrie I have occasion to adde a third Application. But come on and I will shew you greater things than these. What will you say, if any be found among the sons of *Levi*, that will neither be active nor passive in the establishing of the Church-refining and sin-censuring Government of Jesus Christ, but will

*2 Chron. 29.*

34



will needs appeare upon the Stage against it. This was done in a late Sermon now come abroad, which hath given no small scandall, and offence. I am confident every other godly Minister will say, let my tongue cleave to the rooſe of my mouth, before I doe the like.

I have done with that which the Text holds forth concerning Reformation. The ſecond way how Chriſt is like a refiners fire, and like fullers ſope, is in reſpect of tribulation which either followeth, or accompanieth his coming into his Temple: Affliction is indeed a refining fire, *Pſal. 66. 10. For thou O God haſt proved us: thou haſt tried us as ſilver is tried,* verſ. 12. *We went through fire and through water,* 1 Pet. 1. 6, 7. *Ye are in heavineſſe through manifold temptations, that the triall of your faith being much more precious then of gold that periſbeth, though it be tried with fire, might be found unto praiſe, &c.* Affliction is alſo the fullers ſope to purifie and make white, *Dan. 11. 35. & 12. 10. many ſhall be purified and made white, and tried:* where the ſame word is uſed from which I ſaid before, the fullers ſope hath its name.

The doctrine ſhall be this. *Tribulation doth either accompany or follow after the worke of Reformation, or purging of the houſe of God.* So it was when Chriſt himſelfe came into his Temple. *Luke 12. 49. I am come to ſend fire on the earth,* verſ. 51. *Suppoſe ye that I am come to ſend peace on earth, I tell you nay; but rather diſviſion.* So it was when the Apoſtles were ſent forth into the world. Peter applieth to that time the words of *Juel. And I will ſhew wonders in heaven above, and ſignes in earth beneath, blood and fire, and vapour of ſmoke, the Sun ſhall be turned into darkneſſe, and the Moon into blood.* Acts 2. 19. 20. The meaning is, ſuch tribulation ſhall follow the Goſpel, which ſhall be like the darkening of the great lights of the world, and as it were a putting of heaven and earth out of their courſe, ſo great a change and calamity ſhall come. The experience both of the ancient and now-reformed Churches doth alſo abundantly confirme this Doctrine. Neither muſt we think that all the calamities of the Church are now overpaſt. Who can be aſſured that that houre of greateſt darkneſſe, the killing of the witneſſes is paſt, and all that ſad prophecie, *Rev. 11. fulfilled.* And if ſome be not much miſtaken,

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Brightman &  
Alsted, in Dan.  
12. 1.

Raken, it is told *Dan. 12. 1.* that there shall be greater tribulation about the time of the Jewes conversion, then any we have yet seen. At that time saith the Angel to *Daniel*, *there shall be a time of trouble, such as never was since there was a nation, even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the booke.*

1 Use.

I make hast to the Uses, and first, let us give unto God the glory of his truth, if we have been deceived, surely he hath not deceived us, for he hath given us plaine warning in his word, and hath not kept up from us, the worst things which ever have or ever shall come upon his Church. And now when the sword of the Lord hath gotten a charge against these covenanting and reforming Kingdomes, is this any other then the word of the Lord, that when Christ cometh into his Temple, *who may abide the day of his coming, and who shall stand, when he appeareth, for he is like a refiners fire, and like fullers sope.*

2 Chron 14. 9.  
and 20. 1.

And for the invasion of *Scotland* by such an enemy after a reformation, is it any new thing? May we not say that which is, hath been? Did not *Senacherib* invade *Judah*, after *Hezekiah*s reformation. *2 Chron. 32. 1.* And though after the reformation of *Asa*, and after the reformation of *Jehosaphat* also, the land had a short rest and a breathing time, yet not long after, a forraine invasion followed both upon the one reformation and the other. Nay, look what is the worst thing which hath befallen to *Scotland* as yet, as much, yea worse hath formerly befallen to the Church and people of God toward whom the Lord had thoughts of peace, and not of evill; to give them an expected end. I say it not for diminishing any thing either from the sin or shame of *Scotland*; the Lord forbid, we will bear the indignation of the Lord because we have sinned against him, we will lay our hand upon our mouth, and accept the punishment of our inquiry, we will bear our shame for ever, because our Father hath spit in our face, our Rock hath sold us, and our strength hath departed from us. But I say it by way of answering him, that reproacheth in the gates, and by way of pleading for the truth of God. Some have objected to our reproach, that when the Lord required the Israelites to appear before

before him in *Jerusalem*, thrice a year he promised that no man should invade their habitations in their absence, *Exod. 34. 23, 24.* which gracious providence of his, no doubt, sayes one, continues still protecting all such as are employed by his command; yet it hath not been so with Scotland, during the time of their armies being in England. I answer, besides that which hath been said already, even in this, the word and work of God do well agree, and that Scripture ought not to be so applyed to us, except the *Canaanites*, and the *Amorites*, and the *Jebusites* of our time had been all cast out of our borders, (we find this day too many of them have been lurking there, and waiting their opportunity) for the *Septuagints*, and many of the interpreters read that Text thus; *For when I shall cast out the nations before thee, and enlarge thy borders, no man shall desire thy land, when thou shalt go up to appeare before the Lord thy God thrice in the yeare.* And this is the true sence, read it as you will. For the promise is limited to the time of casting out the Nations and enlarging their borders, (which came not to passe till the dayes of *Solomon*) it is certain that from the time of making that promise, the people had not ever libertie and protection for keeping the three solemne Feasts in the place of the Sanctuary: as might be proved from divers forraign invasions and spoylings of that Land for some years together, whereof we read in the book of the Judges. But I go on.

In the second place, let God have the glory of his just and righteous dealings. Let us say with *Job*, *I will leave my complaint upon my self, and say unto God, shew me wherefore thou contendest with me.* But by all means take heed you conceive not an ill opinion of the Covenant and cause of God, or the reformation of Religion, because of the tribulation which followeth thereupon. Say not, it was a good old world when we burnt incense to the Queen of heaven, for then we were well, and saw no evil. But (said the people to *Jeremiah*) since we left off to burn incense to the Queen of heaven, and to pour out drink-offerings to her, we have been consumed by the sword, and by the famine, *Jer. 44. 17, 18.* To such I answer in the words of *Solomon*, *Say not thou, what is the cause that the former times were better then these, for thou dost not*

Answer to Mr. Prynnes 12 Questions.

Cajetan, in *Exod. 34. 24.* non obligabat (præceptum apparendi ter in anno) usque ad dilatatos terminos terre promissa, quando secuta universa regio fuit.

Rivet. comment in illum loc. tum quia Deus egesturus erat hostes ex eorum terminis: tum quia dilatatus erat fines populi sui, ut vicinos non tam haberent hostes, quam subditos & tributarios.

2 Use.

*Iob 10. 1, 2.*

*Ecc. 7. 10.*

enquire

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enquire wisely concerning this. Was the peoples coming out of Egypt, the cause why their carcasses did fall in the wilderness? or was it their murmuring and rebelling against the Lord, which brought that wrath upon them. If thou wilt enquire wisely concerning this thing, read *Zephaniab, cap. 1.* In the dayes of *Isiah*, even in the dayes of *Judahs* best reformation, the Lord sent this message by the Prophet, *I will utterly consume all things from off the Land. v. 2. And I will bring distresse upon men, that they shall walk like blind men, and their blood shall be poured out as dust, and their flesh as dung, vers. 17.* What was the reason of it? It is plainly told them, (and let us take it all home to our selves) because notwithstanding of that publike reformation, there was a remnant of *Baal* in the land, and the *Chemarins*, and those who halt between two opinions, who swear by the Lord (or to the Lord which is expounded of the taking of the Covenant in *Josuahs* time) but they swear by *Malcham* also, *vers. 4. 5.* There are others who doe not seek the Lord nor enquire after him, and many that turne back from the Lord in a course of back-sliding, *v. 6.* others clothed with strange apparell, *vers. 8.* others exercising violence and deceit, *vers. 9.* a number of Atheists also living among Gods people, *vers. 12.* For these and the like causes doth the land mourn. It is not the Covenant, but the broken Covenant, it is not the Reformation, but the want of a reall and personall Reformation, that hath drawne on the Iudgment. Blessed are they who shall keep their garments clean, and shall be able to say, *All this is come upon us, yet have we not forgotten thee nor dealt falsely in thy Covenant.*

*Psal. 44. 17.*

3 Vse.  
*Psal. 89. 46.*

Thirdly, give God the glory of his wisdome, many are now crying, *how long Lord wilt thou hide thy selfe for ever? shall thy wrath burn like fire?* Your answer from God is, that the rod shall be indeed removed, and even cast into the fire in your stead, but when? it shall be *when the Lord hath performed his whole worke upon Mount Zion, and on Jerusalem. Isa. 10. 12.* If the Iudgment have not yet done all the work it was sent for, then *they shall go out from one fire, and another fire shall devour them, saith the Lord.* God is a wise refiner, and will not take the silver out of the fire, till the drosse be purged away from it. He is a wise Father who will not cast the rod of correction, till it have driven

*Ezech. 15. 7.*

ven away all that folly which is bound up in the hearts of his children. Behold therefore saith the Lord, *I will gather you into the midst of Jerusalem, as they gather silver and brasse, and iron, and lead, and tinne into the midst of the furnace, to blow the fire upon it, to melt it: so will I gather you in mine anger and in my fury, and I will leave you there, and melt you.* He speakes it to those who had escaped the captivity of *Jehoiakim*, and also the captivity of *Jehoiachin*, and thought they should be safe and secure in *Jerusalem* when their brethren were in *Babylon*, I will gather you, saith the Lord, even in the midst of *Jerusalem*, and when you think you are out of one furnace, you shall fall into another; and if you will not be refined from your dross, you shall never come out of that furnace, but I will melt you there, and leave you there, which did so come to passe; for the residue that escaped to *Egypt*, and thought to shelter themselves there, as likewise these that remained in *Jerusalem*, and held out that siege with *Zedekias*, even all these did fall under the sword, and the famine, and the pestilence, till they were consumed; *Jer. 24. 8. 10.* Let those that are longest spared, take heed they be not sorely smitten. Say nor with *Agag*, *the bitterness of death is past.* The child chastised in the afternoone, weeps as sore as the child chastised in the forenoon. Remember the Lord will not take away the judgment till he have performed his work, yea his whole work; and that upon Mount *Zion* and *Jerusalem* it selfe. It is no light matter, the rod must be very heavy before our uncircumcised heart can be humbled, and the furnace very hot, before our drosse depart from us. We have need of all the sore strokes which we mourne under, and if one lesse could do the turn it should be spared; for the Lord doth not afflict willingly; we ourselves rive every stroke out of his hand.

But in the fourth and last place, let us give God the glory of *4 Use.* his mercy also, he means to do us good in our latter end. It is the hand of a father, not of an enemy: It is a refining, not a consuming fire. The poor-mourners in *Zion* are ready to say, *Our bones are dried, and our hope is lost, we are cut off for our parts:* *Ezek. 37. 21.* we are like to lie in this fire and furnace for ever, because our drosse is not departed from us, we are still an unhumbed, an

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unbroken, an unmortified generation; yea, many like *Abaz* in the time of affliction trespassing yet more against the Lord, many thinking of going back again to *Egypt*. To such I have these two things to say for their comfort: First, there is a remnant which shall not onely be delivered, but purified, and shall come forth as gold out of the fire. The third part shall be refined, and the Lord shall say, *It is my people*, *Zach. 13. 9*. And a most sweet promise there is after the saddest denunciation of judgement, *Ezek. 14. 22, 23*. *Yet behold therein shall be left a remnant that shall be brought forth both sonnes and daughters, behold they shall come forth unto you, and ye shall see their way and their doings, and ye shall be comforted concerning the evill that I have brought upon Jerusalem, even concerning all that I have brought upon it. And they shall comfort you when ye see their wayes and their doings: and ye shall know that I have not done without cause all that I have done in it, saith the Lord God.* *Dan. 12. 10*. *Many shall be purified and made white, and tried, but the wicked shall doe wickedly, and none of the wicked shall understand, but the wise shall understand,* *Jer. 24. 7*. After the promise of delivering those that were carried away to *Babylon*, there is another promise added of that which was much better: *I will give an heart to know me that I am thy Lord, and they shall be my people, and I will be their God, for they shall return unto me with their whole heart,* *Psal. 130. 8*. *He shall redeem Israel from all his iniquities,* *Zeph. 3. 12, 13*. *I will also leave in the midst of them an afflicted and poore people, and they shall trust in the name of the Lord. The remnant of Israel shall not doe iniquity, nor speak lies, neither shall a deceitfull tongue be found in their mouth.* Let your souls now apply these and the like promises, and cry, Lord remember thy promise, and let not a jot of thy good word fall to the ground.

Secondly, as the promises of spirituall and eternall blessings, so the promises of peace and temporall deliverances, are not legall but even Evangelicall: If we be not refined and purged as we ought to be, that is a matter of humiliation to us, but it is also a matter of magnifying the riches of free mercy, *Isa. 48. 9, 10, 11*. *For my Names sake will I deferre mine anger, and for my praise will I refrain for thee. Behold, I have refined thee, but not with silver, I have chosen thee in the furnace of affliction, for mine own sake, yea for mine*

*mine own sake will I do it.* The Lord is there arguing with his people, to humble them, to convince them, and to cut off all matter of glorying from them. And among other things, lest they should glory in this, that what ever they were before, they became afterward as silver refined seven times in the furnace; *Bulling. Gnals. & Arcularius on the place.* Nay, saith the Lord, I have refined you in some sort, but not as silver, not so as that you are clean from your dross: but I have chosen you, and set my love upon you, even while you are in the furnace not yet refined: and I will deliver you even for my own names sake, that you may owe your deliverance for ever to free mercy, and not to your own repentance and amendment. A land is accepted, and a peoples peace made with God, not by their repentance and humiliation, but by Christ believed on, *Micah 5. 5. This man shall be the peace when the Assyrian shall come into our land.* There were Sin-offerings, and Barnt-offerings appointed in the Law for a Nationall atonement, *Levit. 4. 13. 24. Numb. 15. 25, 26.* which did typifie pardoning of Nationall finnes through the merit of Jesus Christ. We must improve the office of the Mediator, and the promise of free grace, in the behalf of Gods people, as well as of our own souls, which (if it be indeed done) will not hinder, but further a great mourning, and deep humiliation in the Land. And so much of tribulation.

The third thing held forth in this Text (of which I must be very short) is Mortification: This also is a refining fire, *Matth. 3. 11. He shall baptize you with the holy Ghost and with fire, Mark 9. 49. For every one shall be salted with fire, and every Sacrifice shall be salted with salt.* He hath been before speaking of mortification, of the plucking out of the right eye, the cutting off the right hand, or the right foot, and now he presseth the same thing by a double allusion to the Law, there was a necessity both of fire and salt, the Sacrifice was seasoned with salt, and the fire upon the Altar was not to be put out, but every morning the wood was burnt upon it, and the burnt offering laid upon it. *Levit. 2. 13, Lev. 6. 12, 13.* So if we will present our selves as a holy and acceptable Sacrifice to God, we must be seasoned with the salt, and our corruptions burnt up with the fire of mortification.

4 Doctrines.

The Doctrine shall be this: *It is not enough to june in publick Reformation, yea to suffer tribulation for the Name of Christ, except we also endeavour mortification.* This mortification is a third step distinct from the former two; and without this, the other two can make us but *almost Christians*, or, *not farre from the Kingdome of G<sup>d</sup>.* In the Parable of the Sower and the Seed, as we find it both in *Matthew, Mark,* and *Luke*, this method may be observed, That of the four sorts of ground, the second is better then the first, the third better then the second; but the fourth onely is the good ground, which is fruitfull, and getteth a blessing. Some mens hearts are like the high way, and the hard beaten road, where every foul spirit, and every lust hath walked and conversed, their consciences through the custome of sin, are as it were *seared with a hot Iron*: In these the Word takes no place, but all that they heare doth presently slip from them. Others receive the Word with a present good affection and delight, but having no depth of earth, that is, neither having had a work of the Law upon their consciences for deep humiliation, nor being rooted and grounded in love to the Gospel, nor peradventure so much as grounded in the knowledge of the truth, nor having counted their cost, and solidly resolved for sufferings; thereupon it comes to passe, when suffering times come, these wither away, and come to nothing. There is a third sort, who go a step further, they have some root, and some more solid ground then the former, so that they can suffer many things, and not fall away because of persecution, yet they perish through want of mortification. One may suffer persecution for Christ, not being sore tried in that which is his Idoll lust, yet enduring great losses and crosses in other things. Of such it is said, *that the cares of this world, and the deceitfulness of riches, and the lusts of other things entring in, choke the Word, and it becometh unfruitfull.* Mark that, *the lusts of other things*, that is, whether it be the lust of the eyes, or the lust of the flesh, or the pride of life; and he speaks of *the entring in*, meaning of some strong temptation comming upon a man to catch him in that which is the great Idoll of his heart, and his beloved lust, what ever it be, such a temptation he never found before, and

therefore

Math. 13.

Mark 4.

Luk. 8.

Mark 4. 19.



therefore thought the lust had been mortified, which was but lurking. Did not *Judas* suffer many things with Christ, during the time of his publick Ministry? Did not *Ananias* and *Sapphira* suffer for a season, with the Apostles and Church at *Jerusalem*? What was it then that lost them? They neither made defection from the profession of the truth, nor did they fall away because of persecution: But having shined in the light of a sound profession, having also taken up the crosse, and born the reproach of Christ, they make shipwrack at last upon an unmortified lust.

I shall enlarge the Doctrine no further, but touch upon some 1 Use. few Uses, and so an end.

First, let all and every one of us be convinced of the necessity of our further endeavouring after mortification. The best silver which cometh out of the earth, hath dross in it, and therefore needeth the Refiners fire; and the whitest garment that is worn, will touch some unclean thing or other, & therefore will need the Fullers sope. The best of Gods children have the dross of their inherent corruptions to purge away, which made *Paul* say, *I keep under my body, and bring it into subjection; lest that by any means when I have preached to others, I myself should be a castaway.* It is a speech borrowed from reprobate silver which is not refined from dross, and so is the word used by the *Septuagint*, *Isa. 1. 22. Thy silver is become dross.* The Apostle therefore sets himself to the study of mortification, lest, saith he, when I have bin refining & purifying others, I myself be found to be drossie silver. And as there is *inherent* dross, so there is *adherent* uncleanness in the best, & who can say, that he hath kept his garments so clean, that he is *unspotted of the world*, or that he hath so separate himself from the pollutions of the world, as that he hath touched no unclean thing. So that ther is an universal necessity of making use both of the refiners fire, and of the Fullers sope.

Secondly, let us once become willing and contented, yea desirous to be thoroughly mortified. A mans lusts and corruptions are indeed so strongly interested in him, that sin is himselfe, and his corruptions are his members, therefore when we leave off sin, we are said to live no more to our selves. And mortification

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tification is the greatest violence that can be done to nature, therefore it is called a cutting off of the chiefe members of the body, *Marke* 9. 43. 45. 47. a salting with salt, and a burning with fire, *vers.* 49. a circumcision, *Col.* 2. 11. a crucifying, *Rom.* 6. 6. So that nothing can be more difficult or displeasing; yea, a greater torment to flesh and blood. Yet now art thou willing, notwithstanding of all this, to take Christ on his owne termes, to take him not only for righteousness and life, but to take him as a refiners fire, and as fullers sope? O that there were such a heart in thee. When Christ bids thee pluck out thy right eye, and cut off thy right hand, say not in thy heart, how shall I doe without my right eye, and my right hand. Nay, thou shalt doe well enough, thou shalt even enter into life without them, thou shalt be a gainer, and no looser. Say not thou, how shall I go through this refining fire: feare not, thou shalt lose nothing but thy drosse. Thus get thy heart wrought to a willingness, and a condescending, in the point of mortification.

3 *Vse.*

*Lastly*, if you say, But after all this, how shall I attain unto it? Put thy selfe in the hands of Iesus Christ, trust him with the work, if you mark the Text here; and the verse that followeth, Christ is both the refiner, and the refiners fire: thou shalt be refined by him, and thou shalt be refined in him. Thou deceivest thy selfe if thou thinkest to be refined any other way but by this refiner, and in this refiners fire. The blood of Christ doth not only wash us from guilt, but *purge our consciences from dead works to serve the living God*, *Heb.* 9. 10. and *they that are Christs, have crucified the flesh with the affections and lusts*, *Gal.* 5. 24. Here you may see the thing is feceable and attaineable, and non only by an Apostle or some extraordinary man, but by all that are Christs: Being his and in him, they are inabled through his strength to crucifie the flesh with the affections and lusts thereof.

F I N I S.



**A Brotherly Examination of some  
passages of Mr. *Colemans* late Sermon upon *Iob*  
I 1. 20. as it is now Printed and published: By which  
he hath to the great offence of very many, endeavoured to  
strike at the very root of all Spirituall and Ecclesiasticall Go-  
vernment, contrary to the Word of God, the solemn League  
and Covenant, other Reformed Churches, and the Votes  
of the Honorable Houses of *Parliament*, after advice  
had with the Reverend and Learned Assem-  
bly of *Divines*.**

**I** Have before touched this purpose in the third branch of the  
third Application of my second Doctrine: and did in my  
Sermon in the *Abbey Church*, expresse my thoughts of it at some  
length. But as I was then unwilling to fall upon such a Con-  
troverſie ſo publickly, and eſpecially in a Faſt Sermon, if that  
which I intend to examine had not been as publickly and up-  
on the like occaſion delivered: So now in the publiſhing, I have  
thought good to open my mind concerning this thing di-  
ſtinctly, and by it ſelf. That which had been too late to be  
preached after Sermon, is not too late to be Printed after Ser-  
mon. Others (upon occaſion offered) have given their Teſti-  
mony againſt his Doctrine; And I ſhould think my ſelf un-  
faithfull in the Truſt put upon me, if upon ſuch an occaſion I  
ſhould be ſilent in this buſineſſe: and I beleeve no man will  
think it ſtrange, that a peece of this nature and ſtrain get an  
Answer: and I go about it, without any diſ-*reſpect* either to  
the perſon or parts of my Reverend Brother. Onely I muſt give  
a teſtimony to the truth when I hear it ſpoken againſt; and I  
hope his Objections have made no ſuch impreſſion in any mans  
mind, as to make him unwilling to hear an Answer. Come we  
therefore to the particulars.

Four rules were offered by the Reverend Brother, as tending to Unity, and to the healing of the present Controversies about Church-Government. But in truth his cure is worse than the disease: and instead of making any agreement, he is like to have his hand against every man, and every mans hand against him.

Psal. 12. 6.

Rev. 3. 18.

The first Rule was this. *Establish as few things Jure Divino as can well be.* Which is by Interpretation, as little fine gold, and as much dross as can well be. *The words of the Lord are pure words, as silver tried in a furnace of earth, purified seven times.* What you take from the Word of God is *fine gold tried in the fire.* But an holy thing of mans devising is the dross of silver. Can he not be content to have the dross purged from the silver, except the silver it self be cast away? The very contrary rule is more sure and safe, which I prove thus.

If it be a sin to diminish or take ought from the Word of God, insomuch that it is forbidden under pain of taking away a mans part out of the Book of Life, and out of the holy City: then as many things are to be established *Jure Divino*, as can well be. But it is a sin to diminish or take ought from the Word of God, insomuch that it is forbidden under pain of taking away a mans part out of the book of life, and out of the holy City. Therefore as many things are to be established *Jure Divino*, as can well be.

It must be remembred withall. 1 That the question is not now whether this or that form of Church-Government be *Jure divino*? but whether a Church-Government be *Jure divino*? Whether Jesus Christ have thus far revealed his will in his Word, that there are to be Church-censures, and those to be dispenced by Church-Officers? The Brother is for the Negative of this Question. 2 Neither is it stood upon by any (so far as I know) that what the Parliament shall establish concerning Church-Government, must be established by them *Jure divino*. If the Parliament shall in a Parliamentary and Legislative way establish that thing which really and in it self is agreeable to the Word of God, though they do not declare it to be the will of Jesus Christ, I am satisfied, and I am confident

dent to are others. This I confesse, that it is incumbent to Parliament-Men, to Ministers, and to all other Christians, according to their vocation and interest, so search the Scriptures, and thereby to informe their owne and other mens Consciences, so as they may doe in faith what they doe in poynt of Church-Government, that is, that they may know they are not sinning, but doing the will of God: And it ought to be no prejudice nor exception against a Forme of Church-Government that many learned and godly Divines doe assert it from Scripture, to be will of God. And why should *Jus divinum* be such a *No-  
lis me tangere*? The reason was given: *This was the only thing that  
bindered union in the Assembly,* (saith he) *Two parties came biased,  
The Reverend Commissioners from Scotland, were for the Jus Divi-  
num of the Presbyteriall; The Independents for the Congregational  
Government. How should either move? Where should they both meet?* If it was thus, how shall he make himselfe blamelesse, who made union in the Assembly, yet move difficult, because he came byased a third way, with the *Erastian* Tenents? And where he asketh, where the Independents and we should meet? I answer, in holding a Church-Government *Jure Divino*, that is, that the Pastours and Elders ought to suspend or excommunicate (according to the degree of the offence) scandalous sinners. Who can tell, but the purging of the Church from scandals, and the keeping of the Ordinances pure (when it shall be actually seene to be the great thing endeavoured on both sides) may make union betweene us and the Independents more easie than many imagine. As for his exception against us, who are Commissioners from the Church of Scotland, I thanke God its but such; yea not so much as the *Arminians* did object against the forraigne Divines who came to the Synod of Dort. They

*Grotii Apolo-  
get. cap. 5.  
Exaranei au-  
tem quorum  
maximus esse  
debuerat usus*

*in pace concilianda, ex partibus altera erant conquisiti. Et infra Josa mandata externis data damna-  
tionem Remonstrantium pre se ferabant, ut & orationes habita ante causam cognitam.* The *Ar-  
minians* in their *Examen. Censura. cap. 25. p. 286. 287.* hold this as a necessarie qualificati-  
on of those that are admitted into Synods, that they be not astricted to any Church, nor to  
any Confession of Faith.

complained that those Divines were pre-engaged and byassed in regard of the judgement of those Churches from which they came : And that therefore they did not helpe but hinder union in that Assembly. And might not the *Arrians* have thus excepted against *Alexander*, who was engaged against them before he came to the Councell of *Nice*? Might not the *Nestorians* have made the same exception against *Cyrril*, because he was under an engagement against them, before he came to the Councell of *Ephesus*? Nay, had not the Jewish Zealots, the very same objection to make against *Paul* and *Barnabas*, who were engaged (not in the behalfe of one nation, but of all the Churches of the Gentiles) against the imposition of the Mosaicall Rites, and had so declared themselves at *Antioch*, before they came to the Synod at *Hierusalem*, *Act. 15. 2*. It's not fault to be engaged for the truth, but against the truth : It's not-blame-worthy, but prayse-worthy to hold fast so much as we have already attained unto. Notwithstanding we, for our part, have also from the beginning professed, *That we are most willing to beare and learn from the Word of God, what needeth further to be reformed in the Church of Scotland.*

In our first  
paper presented to the  
Grand Committee.

The second rule which was offered in that Sermon, was this ; *Let all precepts, held out as divine Institutions, have cleare Scriptures, &c, let the Scripture speake expressly,* (saith he.) I answer ; The Scripture speakes in that manner, which seemed fittest to the wisdom of God, that is, so as it must cost us much searching of the Scripture, as men search for a hid treasure, before we find out what is the good and acceptable and perfect will of God concerning the government of his Church. Will any Divine in the world deny that it is a divine truth, which by necessarie consequence is drawne from Scripture, as well as that which in expresse words and syllables is written in Scripture? Are not divers Articles of our profession, for instance the baptism of Infants, necessarily and certainly proved from Scripture, although it make no expresse mention thereof in words and syllables? But let us heare what he hath said concerning some Scriptures (for he names but two of them) upon which

which the Acts of Spirituall or Ecclesiasticall Government have beene grounded. *That place, 1 Cor. 5. takes not hold* (saith he) *on my conscience for excommunication, and I admire that Mat. 18. should upon any.* It's strange that he should superciliously passe them over without respect to so great a cloud of witnesses in all the Reformed Churches, or without so much as offering any answer at all to the arguments which so many learned and godly Divines of old and of late have drawne from these places for excommunication; which if he had done, he should not want a Reply. In the meane time, he intermixeth a polittick consideration into this debate of divine right. *I could never yet see* (saith he) *how two co-ordinate governments exempt from superioritie and inferioritie, can be in one State.* I suppose he hath seene the co-ordinate Governments of a Generall, and of an Admirall; or if we shall come lower, the Governments of parents over their children, and masters over their servants, though it fall often out, that he who is subject to one man as his master, is subject to another man as his father. In one ship there may be two co-ordinate Governments, the Captaine governing the Souldiers, the Master governing the Marriners. In these and such like cases, you have two co-ordinate Governments, when the one Governour is not subordinate to the other. There is more subordination in the Ministers and other Church-Officers toward the civill Magistrate. For the Minister of Christ must be in subjection to the Magistrate; and if he be not, he is punishable by the Law of the Land as well as any other Subject. The persons and estates of Church-Officers, and all that they have in this world is subject to civill Authoritie. But that which is Christs and not ours, the royall prerogative of the King of Saints, in governing of his Church, according to his owne will, is not subject to the pleasure of any man living. But the Reverend Brother might well have spared this. It is not the Iudependency of the Church-Government upon the civill Government, which he intended to speake against. It is the very thing it selfe, a Church-Government, as is manifest by his other two rules.

I come therefore to his next, which is the third rule, *Lay n;*

more burthen of government upon the shoulders of Ministers, than Christ hath plainly laid upon them. He meaneth none at all, as is manifest not onely by his fourth rule, where he saith, that he findes no institution of other Governments beside Magistracy, but also by the next words, *The Ministers have other worke to doe*, saith he, *and such as will take up the whole man*: He might have added this one word more, that without the power of Church-government, when Ministers have done all that ever they can, they shall not keepe themselves nor the Ordinances from pollution. Before I proceed any further, let it be remembred when he excludes Ministers from Government: First, it is from spirituall or ecclesiasticall Government, for the question is not of civill Government. Secondly, he excludes ruling Elders too, and therefore ought to have mentioned them with the Ministers, as those who are to draw the same yoke together, rather then to tell us of an *innate enmity between the Clergie and the Laity*. The keeping up of the names of the Clergy and Laity favoreth more of a domineering power, then any thing the Brother can charge upon Presbyteries. It is a point of Controversie betweene *Bellarmin* and those that writ against him, he holding up, and they crying down those names, because the Christian people are the *raie*, the heritage of the Lord, as well as the Ministers. Thus much by the way of that distinction of names. And for the thing it selfe, to object an innate enmity between the Ministers of the Gospell and those that are not Ministers, is no lesse then a dishonouring and aspersing of the Christian Religion. To returne, you see his words tend to the taking away of all Church-Government out of the hands of Church-Officers. Now may wee know his reasons? He fetcheth the ground of an Argument out of his owne heart; *I have a heart* (saith he) *that knowes better how to be governed, then govern*. I wish his words might hold true in a sence of playbleness and yeelding to Government. How he knowes to governe I know not; but it should seeme in this particular he knowes not how to be governed: For after both Houses of Parliament have concluded, *That many particular Congregations shall be under one Presbyteriall Government*; he still

acknow-

*Bellarmin. de  
Cleric. l. 1. c. 1*



acknowledgeth no such thing as Presbyteriall Government. I dare be bold to say, He is the first Divine in all the Christian world that ever advised a State to give no government to Church-Officers, after the State had resolved to establish Presbyteriall Government. But let us take the strength of his Argument as he pretendeth it. He meanes not of an humble pleyablenesse and subjection (for that should ease him from his feare of an ambitious ensnarement, and so were contrary to his intention) but of a sinfull infirmity and ambition in the heart, which makes it fitter for him and others to be kept under the yoke, then to governe. And thus his Argumentation runnes, *Might I measure others by my selfe, and I know not why I may not* (God fashions mens hearts alike; and as in water face answers face, so the heart of man to man) *I ingenuously professe, I have a heart that knows better how to be governed, then governs: I feare an ambitious ensnarement, and I have cause; I see what raised Prelacy and Papacy to such a height, &c.* The two Scriptures will not prove what he would. The first of them, Psalm 33. 15. *He fashioneth their hearts alike*, gives him no ground at all, except it be the homonymy of the English word *alike*, which in this place noteth nothing else but *redoublt*, all mens hearts are alike in this, that God fashioneth them all, and therefore knoweth them all *eque* or alike (that is the scope of the place.) The Hebrew *Jachad* is used in the same sence, Exra 4. 3. *We our selves together will build*; they meane not they will all build in the like fashion, or in the same manner, but that they will build all of them together, one as well as another. So Psal. 2. 2. *The rulers take counsell together*, Jer. 46. 12. *they are fallen both together*. The other place, Prov. 27. 19. if you take it word by word as it is in the Hebrew is thus, *As in water faces to faces, so the heart of man to man*. Our Translators adde the word *answereth*, but the Hebrew will suffer the negative reading, *As in waters faces answer not to faces*. The Septuagints read, *As faces are not like faces, so neither are the hearts of men alike*. The Chaldee paraphrase thus, *As waters and as countenances which are not like one another, so the heart of the summes of men is not alike*. Thus doth Master Cartwright in his judicious Commentary give the sence, *As in the water*.

Maldonat. &  
Mercerus.

Melanchton.

Janſenius Di-  
odati.

D. Jermin.

water face doth not answer fully to face, but in some sort, so there may be a conjecture, but no certaine knowledge of the heart of man. But let the Text be read affirmatively, not negatively, what shall be the sence? Some take it thus, A mans heart may be someway seene in his countenance, as a face in the water. Others thus, As a face in the water is various and changeable to him that looketh upon it, so is the heart of man inconstant to a friend that trusteth in him. Others thus, As a man seeth his owne face in the water, so he may see himselfe in his owne heart or conscience. Others thus, As face answereth face in the water, so he that looketh for a friendly affection from others, must shew it in himselfe. It will never be proved that any such thing is intended in that place, as may warrant this argumentation: There is such a particular corruption in one mans heart, for instance, Ambition, which makes him unfit to be trusted with Government; therefore the same corruption is in all other mens hearts: even as the face in the water answereth the face out of the water so just, that there is not a spot or blemish in the one but it is in the other. I am sure Paul taught us not so, when he said, *In lowlinesse of minde let each esteeme other better then themselves*, Phil. 2. 3. Nay, the brother himselfe hath taken off the edge of his owne Argument (if it had any) in his Epistle printed before his Sermon, where speaking of his Brethren, from whose judgement he dissenteth in point of Government, he hath these words, *Whose wisdom and humility (I speake it confidently) may safely be trusted with as large a share of Government as they themselves desire*. Well, but suppose now the same corruption to be in other mens hearts, that they are in great danger of an ambitious insnarement, if they be trusted with Government. Is this corruption onely in the hearts of Ministers, or is it in the hearts of all other men? I suppose hee will say in all mens hearts; and then his Argument will conclude against all civill Government. Last of all, admit that there be just feares of abusing the Power and Government Ecclesiasticall; let the persons to be intrusted with it be examined, and the power it selfe bounded according to the strictest rules of Christ. Let abuses be prevented

vented, reformed, corrected. The abuse cannot take away the use, where the thing it selfe is necessary. Why might he not have satisfied himselfe without speaking against the thing it selfe. Once indeed he seemeth to recoole, and saith, *Onely I would have it so bounded, that it might be said, Hitherto shalt thou come, and here shalt thou stay thy proud waves*; yet by and by he passeth his owne bounds, and totally renounceth the Government to the civill Power, which I shall speake to anon. But I must first aske, Whence is this feare of the proud swelling waves of Presbyteriall Government? where have they done hurt? Was it upon the coast of *France*, or upon the coast of *Holland*, or upon the coast of *Scotland*? or where was it? Or was the dashing upon *Terra incognita*? Hee that would forewarne men to beware of Presbyteriall usurpations, (for so the Brother speaking to the present Controversie about Church-Government must be apprehended) and to make good what he saith, falls upon the Stories of Pope-Paul the 5. and of the Bishop of *Canterbury*, is not a little wide from the marke. I should have expected some examples of evils and mischiefes which Presbyteriall Government hath brought upon other reformed Churches.

Well, the Reverend Brother hath not done, but he proceedeth thus; *It was the King of Sodom's speech to Abraham, Give me the persons, take thou the goods; So say I, Give us Doctrine, take you the Government: as is said, Right Honourable, give me leave to make this request in the behalfe of the Ministry, give us two things and we shall doe well; 1. Give us learning; And 2. Give us a competency.*

Padag. lib. 2.

This calls to mind a Story which *Clemens Alexandrinus* tells us; When one had painted *Helen* with much Gold; *Apelles* looking upon it, *Friend*, (said he) *when you could not make her faire, you have made her rich*; Learning and competency doe enrich: The Jesuits have enough of both, but that which maketh a visible Ministeriall Church to be *beautifull as Tirzah*, comely as *Jerusalem*: That which maketh faire the outward face of a Church, is *Government and Discipline*, the removing of scandalls, the preserving of the Ordinances from pollution. He had spoken more for the honour of God, and for the power of godliness,

ness,

ness, if he had said this in the behalfe of the Ministry, It were better for us to want competency and helps to learning, then to partake with other mens sins, by admitting the scandalous and prophane to the Lords Table; his way which he adviseth, will perhaps get us an able Ministry, and procure us honour enough, as he speaketh, but (sure) it can neither preserve the purity nor advance the power of Religion, because it putteth no black mark upon prophaneesse and scandall in Church Members, more then in any others: The King of *Sodom*s Speech cannot serve his turne, except it be turned over, and then it will serve him as just as any thing, thus, Give us the goods, take you the persons, (or the souls, as the *Hebrew* and the *Chaldee* hath it,) Give us a competency, saith he, here he asketh the goods, Take you the Government, here he quitteth the persons or souls to be governed onely by the civill power; however, as at that time *Abraham* would take nothing that was not his owne, insomuch as he answered the King of *Sodom*, *I will not take from a thred, even to a shoe latchet and I will not take any thing that is thine*: So this Parliament, I trust, shall be so counsell'd and guided of the Lord, that they will leave to the Church what is the Churches, or rather to Christ what is Christs: And as *Abraham* had lift up his hand to the most high God, to do that; so have the Honourable Houses, with hands lifted up to the most high God, promised to do this.

Gen. 14. 23.

verf. 22.

And now seeing I have touch'd upon the Covenant, I wish the Reverend Brother may seriously consider, whether he hath not violated the Oath of God, in advising the Parliament to lay no burden of Government upon Church Officers, but to take the Government of the Church wholly into their owne hands. In the first Article of the sollemne League and Covenant, there is thrice mention made of the Government of the Church; and namely, That we shall indeavour the Reformation of Religion in the Kingdoms of *England* and *Ireland*, in Doctrine, Worship, Discipline, and Government, according to the Word of God, and the example of the best reformed Churches. Where observe, 1. the extirpation of Church-Government is not the Reformation of it. The second Article is indeed of things to be extirpated; but this of things to be preserved and reformed.

There

Therefore, as by the Covenant Prelacy was not to be reformed, but to be abolished: so by the same Covenant Church-Government was not to be abolished, but to be reformed.

2. Church-Government is mentioned in the Covenant as a Spiritual, not a Civil thing. The matters of Religion are put together; *Doctrine, Worship, Discipline, and Government*: The *Privileges of Parliament* come after, in the third Article.

3. That Clause, *according to the Word of God*, implieth, that the Word of God holdeth forth such light unto us, as may guide and direct us in the Reformation of Church-Government.

4. And will the Brother say, that the example of the best reformed Churches leadeth us his way, that is, To have no Church-Government at all distinct from the Civil Government?

And so much concerning his third Rule.

The fourth was this: *A Christian Magistrate, as a Christian Magistrate, is a Governour in the Church.* And who denieth this? The Question is; Whether there ought to be no other Government in the Church, beside that of the Christian Magistrate. That which he driveth at, is, That the Christian Magistrate should leave no power of Spiritual Censures to the Elderships. He would have the Magistrate to do like the rich man in the Parable, who had exceeding many Flocks and Herds, and yet did take away the little ewe-lamb from the poor man, who had nothing save that. The Brother saith, *Of other Governments besides Magistracie, I finde no institution; of them I do*, Rom. 13. 1, 2. I am sorry he sought no better, else he had found more. Subjection and obedience is commanded, as due, not onely to Civil, but to Spiritual Governours, to those *that are over us in the Lord*, 1 Thes. 5. 12. So 1 Tim. 5. 17. *Let the Elders that rule well, be counted worthy of double honour.* Heb. 13. 7. *Remember them which have the rule over you, who have spoken to you the Word of God.* Vers. 17. *Obey them that have the rule over you, and submit your selves; for they watch for your souls.* And what understandeth he by him that ruleth, Rom. 12. 8? If the judgement of *Gualther* and *Bullinger* have any weight with him (as I suppose it hath) they do not there exclude, but take in, under that word, the ruling Officers of the Church.

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But

## *A Sermon Preached before the*

But now in the close, let the Reverend Brother take heed he hath not split upon a Rock, and taken from the Magistrate more then he hath given him. He saith, Christian Magistrates *are to manage their Office under Christ, and for Christ. Christ hath placed governments in his Church, 1 Cor. 12. 28, &c. I finde all Government given to Christ, and to Christ as Mediator (I desire all to consider is) Eph. 1. 3 last vers. and Christ as Head of these given to the Church.* If this be good Divinity, then I am sure it will be the hardest task which ever he took in hand, to uphold and assert the Authority either of Pagan or Christian Magistrates.

First, he lets the Pagan or Infidel Magistrate fall to the ground, as an Usurper who hath no just title to reign, because all Government is given to Christ, and to him as Mediator: But which way was the Authority of Government derived from Christ, and from him as Mediator, to a Pagan Prince or Emperour?

Next, he will make it to fare little better with the Christian Magistrate: For if the Christian Magistrate be the Vice-gerent of Christ, and of Christ as Mediator; and if he be to manage his Office under and for Christ; then the Reverend Brother must either prove from Scripture, that Christ, as Mediator, hath given such a Commission of Vice-gerentship and Deputyship to the Christian Magistrate; or otherwise acknowledge that he hath given a most dangerous wound to Magistracie, and made it an empty title, claiming that power which it hath no warrant to assume.

God and Nature hath made Magistrates, and given them great Authority: But from Christ as Mediator they have it not.

I finde in Scripture, that Church-Officers have their power from Christ as Mediator, and they are to manage their Office under and for Christ, and in the Name of the Lord Jesus Christ do we assemble our selves together, *Matth. 18. 20.* in his Name do we preach, *Luke 24. 47. Acts 4. 17, 18. and 5. 28, 44. and 9. 27.* In his Name do we baptize, *Act. 2. 38. and 4. 12, 16. and 19. 5.* In his Name do we excommunicate, *1 Cor. 5. 5.* But I do not finde in Scripture that the Magistrate is to rule, or to make.

make Laws, or to manage any part of his Office in the Name of the Lord Jesus Christ. And as the Mediator hath not any where given such a Commission and power to the Magistrate : so, as Mediator, he had it not to give : For he was not made a Judge in Civil affairs, *Luke 12.14.* and his Kingdom is not of this world, *Job. 18.36.* How can that power which Christ as Mediator hath not received of the Father, be derived from Christ to the Christian Magistrate ? I know that Christ, as he is the eternal Son of God, and *thought it no robbery to be equal with God*, doth with the Father and the holy Ghost reign and rule over all the Kingdoms of the sons of men. He that is Mediator, being God, hath, as God, all power in heaven and earth, (and this power was given to him, *Matth. 28.18.* both by the eternal Generation, and by the declaration of him to be the Son of God with power, when he was raised from the dead, *Rom. 1. 4.* even as he said to be begotten, when he was raised again, *Act. 13.33.* he had relinquished and laid aside his Divine Dominion and Power, when he had made himself in the form of a servant ; but after his Resurrection, its gloriously manifested.) And so he that is Mediator, being God, hath power to subdue his and his Churches enemies, and to make his foes his footstool. But as Mediator he is onely the Churches King, Head and Governour, and hath no other Kingdom. The *Pho-*  
*ziniens* have defined the Kingly Office of Christ thus. *It is an Office committed to him by God, to govern with the highest authority and power all creatures endowed with understanding, and especially men, and the Church gathered of them.* But those that have written against them have corrected their definition in this particular, because Christ is properly King of his Church onely.

*Religionis Christianae brevis Institutio, anno 1634 cap. 23. Quid est regium minus ? Resp. Est minus ipsi a Deo commissum omnes creaturas*

*intelligenda praeiudic, ac imprimis homines & ex his collectam Ecclesiam, summa cum auctoritate ac potestate gubernandi.* Jac. Martini *Synops. relig. Phoen.* cap. 23. *Etiamsi non negemus Christo jam ad dextram Dei sedenti subiecta esse omnia, iniquosq; ipsi subijci tanquam scabellum pedum suorum, &c. Proprie tamen dicitur Rex sue Ecclesiae, ut etiam Ecclesiae, proprie loquendo ejus regnum est. Sic enim de ipso vaticinatus est Zacharias, cap. 9.v.9. &c. Unde etiam nos cum Haeseressero officium Christi Regium definimus, quo Christus omnes suos Verbi ministerio usque ad mundi finem colligit, eosque praeclaris donis ornat, contra hostes (in quorum medio dominatur) fortiter defendit, ac tandem aeterna gloria & honore coronat.* Fr. Gomar. *Anal. prop. Obad. vers. ult.* Is autem Jesus Christus, in N. T. exhibetur Rex. *Qui ut cum Patre habet regnum generale omnipotentia : ita habet speciale, de quo hic agitur, mediaticum.*

## *A Sermon Preached before the*

As for those two Scriptures which the Brother citeth, they are extremely misapplied. He citeth *1 Cor. 12. 28*, to prove that Christ hath placed Civil Governments in his Church. If by the Governments or Governours there mentioned, be understood the Civil Magistrates; yet that place saith not that Christ hath placed them, but that God hath done it.

Next, the Apostle speaks of such Governours as the Church had at that time; but at that time the Church had no godly nor Christian Magistrates. This is *Calvins* argument, whereby he proves that Ecclesiastical, not Civil Governours, are there meant.

Thirdly, I ask, How can we conceive that Civil Government can come into the Catalogue of Ecclesiastical and Spiritual Administrations? for such are all the rest there reckoned forth.

Lastly, the Brother, after second thoughts, may think he hath done another disservice to the Magistrate, in making the Magistracy to be below and behinde the Ministry. The Apostle puts them in this order: *God hath set some in the Church, first Apostles, secondly Prophets, thirdly Teachers, after that Miracles, then gifts of Healings, Helps, Governments, &c.* How makes the Brother this to agree with his Interpretation?

Next, he citeth *Eph. 1. 21, 22, 23*, to prove that all Government is given to Christ, and to him as Mediator; and Christ, as head of these, given to the Church. But this place maketh more against him then for him: for the Apostle saith not that Christ is given to the Church as the Head of all Principalities and Powers. The Brother saith so; and in saying so, he makes Christ a Head to those that are not of his Body.

The Apostle saith far otherwise, that God gave Christ *to be the Head over all things to the Church, which is his Body*; which the Syriack readeth more plainly, *And him who is over all, he gave to be the Head to the Church*. He is a Head to none but the Church: but he who is Head to the Church is over all, *God blessed for ever, Rom. 9. 5.* yea, even as man, he is over or above all. The very Humane nature of Christ which was raised from the dead, being set at the right hand of the Majesty of God, is exalted



exalted to a higher degree of honour and glory, then either man or Angel ever was, or ever shall be : So that he that is Head of the Church, is over all, because he doth not onely excell his own members, but excell all creatures that ever God made. It is one thing to say that Christ is exalted to a dignity, excellency, preeminence, majesty, and glory, far above all Principality, and Power, and Might, and Dominion : Another thing to say that Christ is Head of all Principalities and Governments, and as Mediator exerciseth his Kingly Office over these. The Apostle saith the former, but not the later.

Shall I need to illustrate this distinction ? Is there any thing more known in the world ? Will any say, that he who excels other men in dignity, splendor, honour, and glory, must therefore reign and rule over all those whom he thus excels ?

The Apostle saith indeed, in another sense, that Christ is the Head of all Principality and Power, Col. 2. 10. But that is spoken of Christ not as he is Mediator, but onely as he is God : And the Apostles meaning in those words is nothing but this ; That Christ is true God, saith *Tossanus* ; That he is Omnipotent, saith *Gualther* ; That he, being the natural Son of God, is together with the Father Lord of all things, saith *Bullinger*.

That this is the meaning, will soon appear :

1. From the scope of the place, which is to teach the *Catholics* not to worship Angels, because they are but servants, and the Son of God is their Lord and Head.

2. The Apostle expounds himself, how Christ is the Head of all Principality and Power, Col. 1. 15, 16, 17. *Who is the image of the invisible God, the first-born of every creature : For by him were all things created that are in heaven and that are in the earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers : All things were created by him and for him ; and he is before all things, and by him all things consist.* Now all this is, without controversie, to be understood, not of the Office, but of the Person of Jesus Christ ; not of his governing and kingly Office, as he is Mediator, but to prove that he is true and very God. Therefore *Beza*, *Zanchius*, *Gualther*, *Bullinger*, *Tossanus*, *M. Bayne*, and divers other Interpreters upon

the place, do generally agree, that the Apostle, vers. 15, 16, 17. speaks of the dignity and excellency of the Person of Jesus Christ, proving him to be true God; and that vers. 17. he cometh to speak of his Office, as he is Mediator: *And he is the Head of the Body, the Church, &c.* So that we may distinguish a twofold Headship of Jesus Christ. One, in regard of his Godhead; and so he is Head of all Principality and Power: Another, in regard of his Office of Mediatorship; and so he is Head of the Church onely. The present Question is of the later, not of the former. The former is common to the Son of God, with the Father and the holy Ghost: The later is proper to Christ God and man. The former shall continue for ever: The later shall not continue for ever. The former doth not necessarily suppose the later; but the later doth necessarily suppose the former. Christ can reign as God, though he reign not as Mediator; but he cannot reign as Mediator, and not reign as God. The object of the former is every creature: the object of the later is the Church gathered out of the world.

This digression concerning the Headship of Jesus Christ, may for the future prevent diverse Objections. So I shall return.

P. Martyr. loc. com. class. 2. cap. 17. p. 293. regnare interdum accipi quasi sit, excellere, eminere præ cæteris, & summum locum tenere. Ac ista significatio- ne Christus per- pèno regnabit. Sin vero dica- mus regnare idem quod officia Regis exercere, &c. Christus non semper re-

gnabit. Zanchinus, in Eph. 1. 21. expounds the later part of that verse of the eternity of Christs Kingdom: but he adds, *Finitis igitur regnandi hoc modo quo jam regnas, tanquam Mediator.*

And now (I desire all to consider it) there is not one word in those three last verses of Eph. 1. which will give any ground for that which the Brother with so much confidence averreth. Vers. 21. affordeth this Argument against him. The Honour and Dignity of Jesus Christ there spoken of, hath place *not onely in this World, but in that which is to come.* But the Kingdom and Government which is given to Christ as Mediator, shall not continue in the world to come (for when Christ hath put his enemies under his feet, he shall deliver up the Kingdom to the Father, and reign no longer as Mediator, 1 Cor. 15. 24, 25.) Therefore the Government given to Christ, as he is Mediator, cannot be meant in that place, but the dignifying, honouring, preferring and exalting of Christ, to a higher degree of glory then either man or Angel.

Come

Come on now, and see whether vers. 22 maketh any whit more for him; *He hath put all things under his feet*; that is, saith *Zacharie*, all things but the Church, which is his Body. But this must be meant in respect of the Decree and foreknowledge of God, as *Hierome* expounds the place; and so doth the Scripture expound it self, *Heb. 2. 8. But now we see not yet all things put under him. 1 Cor. 15. 25. He must reign till he hath put all his enemies under his feet. Acts 2. 34 35. Sit thou on my right hand till I make thy foes thy footstool.* Now when Christ shall have put down all Rule, and all Authority and Power, and shall put his enemies under his feet; then he shall cease to reign any more as Mediator (which I have even now proved:) But before that be done, he reigns as Mediator. So that it can never be proved, that the meaning of these words, *He hath put all things under his feet*, is, That all Government in this world is given to Christ as Mediator: And whoever saith so, must needs acknowledge, that Christs exercising of government (as he is Mediator) over all Principalities and Powers, shall continue after all things shall be put under his feet: Or that Christ shall not govern as Mediator, till all things be put under his feet; which is so contrary to the Apostles meaning, that Christ shall then cease to reign as Mediator.

The next words, *And gave him to be the Head over all things to the Church*, do furnish another Argument against him. Christs Headship and his Government as Mediator, are commensurable, and of an equall extent. Christ is a Head to none but to his Church: Therefore no Government is given to him as Mediator, but the Government of his Church.

The last verse doth further confirm that which I say: For the Apostle continuing his speech of the Church, saith, *Which is his Body, the fulnesse of him that filleth all in all.* He calls the Church Christs fulnesse, in reference to his Headship, that which makes him full and compleat so far as he is a Head or King: Having his Church fully gathered, he hath his compleat Kingdom, his perfect Body; and this being done, he wants nothing, so far as he is Mediator. So that the holy Ghost doth here as it were on purpose anticipate this Opinion, lest any should think all  
Civil